THE TEACHING VALUE OF CERTAIN OF THE PRAYER BOOK SERVICES

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The Teaching Value of Certain of the Prayer Book Services Holy Baptism Solemnization of Holy Matrimony The Order for the Burial of the Dead

By

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The Christian Meaning for the Whole of Life
Taught in These Services.

INTRODUCTION

INTRODUCTION

Through the years ministers are called upon to use the services within the covers of the Book of Common Prayer. Some of these services are used regularly and others are used occasionally. One is impressed with the vast opportunities to teach the people through the medium of the Prayer Book Services.

Particularly this is true with the occasional offices. In a baptism or a marriage or a burial, those who minister to the needs of their people know that they teach on those occasions while they minister. They teach in the reading of the services and they teach in the preparation and counseling of the people for the services. We cannot leave the teaching value to be gained merely by the reading of the service. It is in the preparation and counseling that the real teaching must be accomplished. In regard to Holy Baptism, A Prayer Book Manual points out that:

> "The office for the Ministration of Holy Baptism can hardly be assumed to be self-explanatory to the average modern man." [1]

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[1] Boston Clergy Group of the Episcopal Evangelical Fellowship, A Prayer Book Manual (Louisville: Cloister Press, 1943), p. 49.

This may be said equally of the other offices in the Prayer Book. Instruction has to be more than a repeating of what the office says. The technical words need to be explained.

Therefore this thesis will set forth the teaching value of certain of the Prayer Book Services, namely, the Service of Holy Baptism, the Solemnization of Holy Matrimony, and the Order for the Burial of the Dead. The problem is to discover the teaching value in each service. This will be done, first, by pointing out the teaching content in the services; then, suggestions will be made to show how this content might be applied in teaching different age-groups.

Those who teach in the Protestant Episcopal Church know that the language of the Prayer Book is not clear and the theology implied or expressed is not simple. The questions arise: At what age should baptism be taught? How young can a child appreciate the meaning of Christian Marriage? We all must die; many of us have experienced death in the family or among friends. When can we teach the meaning of Christian Burial? The final question that comes up is: How may we teach it?

An example of what is implied in these questions is the story of the mother who was trying to teach her little boy about God. She had explained that he should love God and pray to God each day. The little boy had a puzzled look on his face and he asked his mother, "How can I,

Mother, when I can't see God?" We all learn through our senses, and especially is this true of children. They must see and feel and handle things in order to learn about them. When they become older they must know the reason for a thing before they can accept it. It was suggested that we can teach little children about baptism by letting them see a baptism and telling them that God loves all children and that the minister loves them too. When the baby cries in the minister's arms as he prepares to baptize it, a friend of mine remarked that the children watching the service might doubt that the minister does love the baby. Many instances could be presented that point out the teaching difficulties that are encountered when teaching about the Prayer Book Services.

We shall proceed, therefore, to answer some of the questions in order that the teaching content of the services under discussion in this thesis will have value for the people of the church. The methods that will be used will take into consideration the life experiences of the child and his interests at his age level. There will be the attempt to make the Christian meaning of the services real and meaningful to the persons who are to receive the instruction.

The first service that will be discussed will be Holy Baptism. The teaching content that is contained in this office will be presented. Where there is general

disagreement the opposing views will be given. Then the teaching value for the different age groups will be presented. Suggestions and examples of ways of presenting the material will be given.

I

THE SERVICE OF HOLY BAPTISM

CHAPTER I

SERVICE OF HOLY BAPTISM

Oliver Chase Quick says: "Baptism is essentially the sacrament of the divine Fatherhood, or of man's filial relation to the God of whom all fatherhood in heaven and earth is named."[2] The Boston Clergy Group says: "Since before the day of John the Baptist it has been a rite by which the group accepted an individual and the individual the group."[3] With these two statements before us we see that Baptism is the acceptance of a person into the group which is the body of Christ and of whom God is the Father. It is the beginning of life in the Family of God.

There are certain teaching values here that are of a social nature which will be pointed out first. The rubrics make it clear that the parents should bring the child to the church and that they should not delay in doing so.[4] This coupled with the second rubric that specifies

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[2] Oliver Chase Quick, Christian Sacraments (New York: Harper & Bros., 1927), p. 161.

[3] Boston Clergy Group, op. cit., p. 47.

[4] Protestant Episcopal Church in the U.S.A., Book of Common Prayer (The Church Pension Fund, 1929), p. 273. Rubrics 1, 2, 3.

the time that the service is to be held brings out the social nature of baptism. Baptism is to be held when the people are gathered together in the Church. It should be administered on Sundays or other Holy Days preferably. Since baptism is the admission of the child into the family of God, the family should be present. Private baptism and baptism in the home should be the exception and only for an urgent cause. The social aspect is also emphasized in the requirement of three sponsors and the parents of the child to be present. This smaller group of people are especially concerned not only with the witnessing of the baptism but with the continuing of the spiritual life of the child. When a baby is made a member of a family by physical birth, membership does not stop there. The family is concerned that the child shall grow and learn to live in this new life. So it is with the spiritual birth into the family of God. The parents and sponsors are responsible for the child's spiritual growth, as we shall see more specifically in the chapter.

In reading through the service of Holy Baptism we note several things which teach the importance of baptism. First, we note that Jesus Christ taught that no one can enter the Kingdom of God except he is "regenerate and born anew of water and of the Holy Ghost."[5] This is brought

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[5] Prayer Book, p. 273.

out also in the second Gospel Lesson.[6] The Prayer Book teaches in the third Gospel Lesson that Jesus commanded his disciples to go out and baptize. Therefore, it is important because Jesus commanded it to be done.

The next point of importance is that we ask God to grant that the child may be baptized and received into Christ's Holy Church, which baptism "by nature he cannot have."[7] This is important because it recognizes that a person cannot of his own accord become a member of Christ's Church and that the members of the Church cannot of their own will accept the person into the Church. It is by God's grace that the person is made a member.

The Prayer Book indicates that certain privileges are received in Baptism. As Pell and Dawley have listed them, they are: Forgiveness of Sins, Birth into God's Family, Membership in the Church, and The Sign and Name of a Christian.[8] These privileges are found in the Prayer Book in several instances, especially in the words of reception and the prayer of thanksgiving.[9] The last two of these privileges are self-evident. They are what we might call empirically evident. We baptize the child with his Chris-

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[6] Prayer Book, p. 275.

[7] Ibid., p. 274.

[8] Walden Pell, and P. M. Dawley, The Religion of the Prayer Book (New York: Morehouse-Gorham Co., 1943), p. 154.

[9] Prayer Book, p. 280.

tian name and we make the sign of the cross on his forehead. The people of the Church receive the child as a member of Christ's Church. The first two privileges entail more discussion, for they have to do with the spiritual side of the baptism. The first objection comes when we mention the forgiveness of sins of a baby who is not yet able to be responsible for his sins. In the Baptismal Service we pray that the child may receive "remission of sin, by spiritual regeneration."[10] Then we say that the sin is forgiven by spiritual regeneration. Regeneration according to Funk and Wagnalls Dictionary has the meaning of re-creation. It is the

> "radical and permanent moral change wrought in the spiritual nature of a man by the Holy Spirit through faith in Jesus Christ when he becomes a Christian; the gracious divine impartation of spiritual life; strictly distinguished from conversion, but in the broad sense including it." 11

Claude B. Moss says:

> "The internal effect is the New Birth or regeneration, the beginning of life in grace. Every person who is baptized receives the new birth; but the new birth does not always develop into spiritual life....Baptism also conveys the forgiveness of sins; it removes the guilt, but not the power, of sin committed before baptism, and provides the recipient with a remedy against the tendency to sin [original sin] with which all human beings are born." 12

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10 Prayer Book, p. 274.

11 The New Standard Dictionary, "Regeneration" (New York: Funk and Wagnalls Co., 1913).

12 Claude B. Moss, The Christian Faith (London: Society for the Propagation of Christian Knowledge, 1943), p. 341.

He continues his remarks by pointing out the relation this has to infants who are baptized.

> "Infants, not old enough to have repentance or faith, are baptized none the less; it is not the absence of repentance and faith, but the deliberate rejection of them, that hinders the effect of the baptism. God's gift does not depend on our capacity." [13]

Thus the spiritual regeneration is seen to be the means by which sin is forgiven. It is a mystery; it is spiritual; it is the operation of God. We see that the infant can receive baptism because it is the rejection of repentance and faith that hinders the operation of God. Pell and Dawley write that it is on the faith of the sponsors, and their repentance and obedience to God, that the child draws.[14] Though unable on his own will to repent, the sponsors, having already done so, meet these requirements. It is therefore essential that the sponsors are baptized and certainly, preferably, confirmed (whether by laying on of hands or public confession of faith).

The second privilege that offers a stumbling block is presented in the idea of the birth into God's Family. Pell and Dawley would answer this with the statement that the gift of the Holy Spirit is the grace which makes us children of God, which they interpret to mean that we are

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[13] Moss, op. cit., p. 341.

[14] Pell and Dawley, op. cit., p. 154.

born into His Family the church.[15] Darwell Stone says that in baptism, the beginning of the Christian life, the Christian receives the personal indwelling of the Holy Ghost.[16] At another place in summary of the many points on the gift of the Holy Ghost, he says this:

> "....there is a very numerous body of English Churchmen who would take as a starting-point in any discussion of details in connection with the baptismal gifts that the baptized receive a new birth unto eternal life, are made to be members of Christ and sons of God in no figurative sense and receive, if not the personal indwelling, at least the special operation, of God the Holy Ghost." 17

There is the attempt to divide baptism into many parts, making each word and phrase contain some particular spiritual operation. It would seem consistent with the arguments presented here to say that by the indwelling of the Holy Ghost for which we pray, and which we believe happens by the baptism of water and the ancient trinitarian formula, spiritual regeneration takes place by which the person (infant or adult) receives the remission of sin and the new birth into the Family of God.

There are certain requirements which must be met in order that the baptism can be assured. These are the

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15 Pell and Dawley, loc. cit.

16 Darwell Stone, Holy Baptism (London: Longmans, Green & Co., 1899), p. 72.

17 Ibid., p. 85.

renunciation of sin, the belief in the Christian faith (as contained in the Apostles' Creed), and promise to keep God's commandments.[18] It is obvious that a child cannot meet these requirements. This, as has been pointed out, is the function of the sponsors. They make the promises for the child until such time as he is able to confirm these promises.

In the Prayer Book, after the signing of the cross, the minister calls for the people's prayers that the child "may lead the rest of his life according to this beginning."[19] This is an important point that the baptismal office brings out, yet which is not stressed in teaching. At least the results as seen in the action of the people would lead one to believe that it is not stressed. Baptism is the beginning of the Christian life and does not guarantee salvation. "All things belonging to the Spirit" must continue to grow in the person and he must "ever remain in the number of thy faithful children."[20] As the Prayer Book Manual points out, the responsibilities of the parents and sponsors to the child are not only negative but they are positive in that they promise to provide religious training for the child the same as they provide training for the

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[18] Pell and Dawley, op. cit., p. 154.

[19] Prayer Book, p. 280.

[20] Ibid., pp. 278; 279.

child the same as they provide training for the child in his natural growth.[21] Oliver C. Quick in pointing out the fact that we cannot say that the child is truly resurrected in baptism says:

> "In a true sense, therefore, Baptism only effects the beginning of a process of which it symbolizes the end and whole. [resurrection] And yet the baptized person must be adjured to lead the truly Christian life on the ground that he is already risen and already God's child." [22]

The Prayer Book further recognizes the need of continuing according to this beginning by asking the sponsors to take heed that the "child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health."[23] "All other things" would imply a good course in Christian Education which should continue through all his life, not stopping at confirmation even though the sponsors' obligations stop there. The sponsors are asked also if they will take heed that the child when sufficiently instructed be brought to the bishop to be confirmed by him.[24] This question inserted in the baptismal office brings out the fact that the sponsors make the promises for the child

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21 Boston Clergy Group, op. cit., p. 51.

22 Quick, op. cit., p. 169.

23 Prayer Book, p. 277.

24 Ibid.

so that he may begin his Christian life. The child is not to be dependent on the sponsors all his life no more than he is to be dependent all his life on his parents. He should confirm the promises made in his name and take them upon himself when he becomes old enough to realize what he is doing (the age of discretion). This is implied whether he is confirmed by a bishop or its equivalent in another communion.

Little has been said thus far about the sacrament of baptism because the words as such do not appear in the service. Nonetheless it has long been considered a sacrament by the church and the rite contains the elements of a sacrament, for there are the outward and visible signs which signify the inward and spiritual grace. The outward elements are water, the sign of the cross, and the name of the Holy Trinity. The inward spiritual grace we have discussed at length already. It may be summed up in the following words: Death to sin, new birth unto righteousness, and the gift of the Holy Ghost. In the teaching of the office of Holy Baptism the essence of the sacrament of necessity would be taught, for it is implied all through the rite.

These are the teaching values as found in the office of Holy Baptism. This is the beginning of the Christian life. The baptismal rite gives us a firm beginning in understanding the way of the Christian. The neces-

sity for a clear understanding of Baptism is seen to be essential in order that the child will better comprehend the meaning of confirmation, and in later life will bring his children to the church for baptism and train them in the way of the Christian. Darwell Stone has said that the Church of England appealed to the Bible and the Church for authority. The response to such an appeal in regard to Baptism is that:

> "Those who are baptized are regenerated with the new birth which makes them Christians. They are adopted to be the sons of God with the high Christian sonship which nature cannot give. They are united to the Sacred Manhood of the Son of God, and consequently are in mystical union with His Divine Person and with the Holy Trinity. They have received the Holy Ghost. Their sins have been forgiven. On them the gift of eternal life has been bestowed." 25

These are the teaching values. Next the problem is how to get these values over to the people. Children cannot understand what the adult can. The average layman cannot understand what the clergyman is trained to know. Thus we come to the application of the teaching values.

Application of Teaching Content

We have seen that the office of Holy Baptism presents a large amount of material that is of teaching value. Much of the material is essential for the education of a child in the Christian life. It is necessary in order to

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25 Stone, op. cit., p. 66.

teach the meaning of confirmation. We are faced with three factors, two of which are variable, as we approach the task of teaching the content. One is the material itself. This is fairly constant, but it will vary with the age-group that is to be taught.

The second factor that we face is the person to be taught. There is a wide age-span. When shall we teach Baptism? Very early in life the child who is brought up in a Christian home will experience Baptism. Either when he attends Church school or when the baby brother or sister is baptized. Young children are very inquisitive. Will they get an answer to their questions about the baptism that they have seen? Any curriculum in the Church school should anticipate these questions and provide proper teaching for the child. It is quite evident that very little can be taught in primary or junior age-groups. Not until the last year of the junior group (eleven-year-old or sixth grade) can the full content be taught. Preferably, when the confirmation instruction is taught, the seventh grade is the better grade to teach about Baptism. Then beyond the years of adolescence there are a vast number of adults who either have forgotten what they learned about Baptism in their confirmation instruction or else they have never learned it. If one has interviewed parents in regard to having children baptized, he knows the appalling ignorance that he meets. The parents do not know the requirements for godparents nor

the meaning of the baptism. Some do not know the reasons for infant baptism. Some even resist the idea of "forcing" their children to be baptized. There is need for teaching among the adults.

The third factor is the teacher. The teacher should know the material to be taught, and, furthermore, he should realize that the person to be taught must be considered first. How much can he understand and grasp? It must have meaning for him. Next, how can the material be presented to make it interesting and adapt it to the growing edge of the person's learning ability?

This last question will be our main concern as we deal with the application of the teaching content. In the teaching of baptism the language of the Prayer Book is a stumbling block to almost any age-group. If they know what the words mean in the secular world, they are at a loss to know the meaning of the theology behind the words. This is true even for a large number of adults. Words like "renounce," "pomps and vanities," "the world, the flesh and the devil" rear up like hurdles on an obstacle course. If we know what it means to renounce something, we then want to know what it is that we renounce. Does "to renounce the world, the flesh and the devil" mean that we have to become celibate hermits? On the surface such a question might arise in the mind of the child even if not in the mind of an adult. Nicodemus, a learned man for his day,

could not understand how a man could be born again. Regeneration and birth into the Family of God must be explained. It is not enough that the child learn what the Prayer Book says; he must know what it means. To have meaning the abstract terms must be made concrete. It has often been remarked that the King James version of the Bible is close to basic English, but as much cannot be said for the Prayer Book.

Christian education that will have value and meaning will avoid being content-centered. We learn not by memorizing pat answers or by the transference of material from the book to the mind. As Betts and Hawthorne point out in their book, Method in Religious Education, "by stimulus, nurture and guidance the individual can be led into the way of life set forth by the Nazarene."[26] Religion springs from life; especially is this true of Christianity. It springs from the life of our Lord, Jesus Christ. The subject matter must again return to life if it is to have meaning and significance.

> "It must build itself into living experience by causing the young of this generation to think, feel and do things out of which spring the thoughts, emotions and deeds we today study as religion." [27]

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[26] George H. Betts, and Marion O. Hawthorne, Method in Religious Education (New York: Abingdon Press, 1925), p. 25.

[27] Ibid., p. 134.

Thus we see that the materials, the subject matter, the teaching content, are but the tools for shaping the life of the learner through stimulating and guiding his growing experience. In regard to baptism this means that we must stimulate the person to want to learn about baptism. We must relate the meaning of this sacrament to the growing experiences of the person so that it may have value for him. It is not enough that the child can recite parrot-like that in baptism he is made a "Member of Christ, a Child of God and an inheritor of the Kingdom of heaven." For instance, every child of eleven or twelve belongs to some club or gang. There are few that do not. It may be one of the nationally organized groups such as the Cubs, Boy Scouts, Brownies or Girl Scouts, or it may be a neighborhood gang. Nonetheless, there are certain rules and regulations that are required of the child who joins. There are certain privileges gained by joining. These experiences that are in the life of the child can be related to baptism. A comparison, an analogy, can be made that will bring the new material of baptism into concrete form. The child can see what it means and it will make him more ready to live up to his membership in Christ's Church. If he has not been baptized, as is sometimes the case, he will want to be made a member like the others in his class.

The Primary Age

As has been said before, children will be experiencing a baptism and they will be asking questions about it. If the church school does not provide such an opportunity, arrangements should made with the rector so that the primary department will have an opportunity to see a baptism. Children of this age are interested in little babies. They will want to see the baby. Their interest and curiosity will be aroused. They learn mostly by their senses if not entirely. They are learning to discriminate. They are meeting new people and having new experiences. When they see a baptism, even though they will not remember all that happens nor little that it means, it is the best way to impress them and to acquaint them with Baptism. The child of this age who has heard of God accepts the fact without doubting. God is his loving Father.

Since this has been called the "age of questions," we can expect questions to come from the child who has seen a baptism. Mabel Lee Cooper warns us about an important fact in regard to their questions. She writes:

> "One important fact we should remember and keep before us in answering his questions is this: that the child is not ready for the whole truth on any subject. It will take little to satisfy him. Usually we make the mistake of thinking that we have to tell him all the truth, or all we know. Frequently we burden or confuse him with too many facts." 28

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28 Mabel Lee Cooper, Some Psychological Portraits (Milwaukee: Morehouse Publishing Co., 1928), p. 70.

Thus we must give him only as much as he can digest. Another warning we need to heed is that his questions are important to him. He should not be turned away unanswered. As Alfred Murray has said, we must take the child's questions seriously. We should not belittle their insignificant difficulties.[29]

This leads to the illustration of the type of lesson that might be used for the primary age on the question of baptism.

The first step is for the superintendent of the primary department to arrange with the rector for a time when the primary department can attend a Baptismal Service. It is well for the whole department to be present at the same time rather than to have the disturbance in the department for one class to go out one Sunday and then another the next Sunday. The time of the year that it is to take place will depend on the curriculum that is being used. Some attempt should be made to fit in this activity with the rest of the lessons. As for the hour that it is held, if the department is small and the children can meet with the older children, then it could be at the time of their worship period. If the department is too large, then perhaps it could be held after the juniors and seniors have

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[29] Alfred L. Murray, Psychology for Christian Teachers (New York: Round Table Press, Inc., 1938), p. 56.

had their worship period.

The teachers should all know in advance that the service is to be held on a certain day, so that they can tell their class the week before. If it can be arranged it would be better to have the children meet at their usual place and time. Then the superintendent can tell them about the baptism. She should tell them:

1. What they will see.
2. Where they are to go and that they are to be quiet.
3. That the teachers will answer their questions when they come back to their classes.
4. That this is the way that we are made children of God's family.

The children are then taken, by classes, in orderly manner, into the church. A section should be reserved for them where they can see what happens. Perhaps at the singing of a hymn, they can go back to their classes, rather than to have them stay through the service for the older children. It is better if they go right to their classes and that their worship be put at the end of the period.

The teacher might start the class by remarking how small the baby was and how cute he or she was. The children will probably have a few remarks to make about the baby or wish to tell about a baby they have seen. Maybe one of the children has a baby brother or sister. He will want to tell about the baby. The teacher might ask if they have seen a

baptism before. The child who has seen one can be encouraged by the teacher to tell about it. No encouragement will probably be needed. There should be a free discussion of the baptism, giving the children time to ask questions. The points that the teacher should bring out in the discussion are that:

1. God loves us and wants us to be in his family.
2. All the children that have been baptized are members of God's family. (The teacher should know from the records if her children have all been baptized.)
3. The third grade teacher could bring out that the people who took part were the minister, the parents, and the godparents. She can explain that the godparents are going to help the child that has been baptized to do what God wants him to do.

Any attempt to go into the meaning of baptism more than this will go over the heads of the children. It is not to be thought of as a unit or a lesson, but as an activity. A work period might be worked out in drawing a font, constructing a paper font, or pasting in pictures of a baptism or of a font in their scrap book. The teacher could finish the lesson by telling about the boy Jesus growing "in wisdom and stature"--how he always did what God wanted him to do; how he helped his father and mother. These are given only as suggestions for the teacher, as local circumstance will govern the way that it can be done best.

The Junior Age

The sixth grade is the best grade among the juniors for the presenting of the lesson on baptism. It is best because the children are older. The next year they will be studying for confirmation. This grade is a good time to teach them about the church and its furnishings, symbolism, and the meaning of the word sacrament. A unit on baptism might well be worked into the course for this age. This has been done in some courses but they fail to make intelligible the language of the Prayer Book.[30]

The junior age, nine, ten, and eleven, is the age of the gang spirit. They are interested in having their own officers, and the classes should be divided, the boys from the girls. Nearly every boy and most girls belong to some club or organized group. Perhaps the boys are Cubs and the girls, Brownies. Perhaps they have organized their class, having their own officers and rules. These boys and girls are hungry for knowledge and read readily. They are formulating ideals and they are hero worshippers. As Dr. Miller points out in his book, A Guide for Church School Teachers, it is the traditional time for confirmation. (I know that he will agree with me that though it is the traditional time it would be better a year later at least.)

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[30] Maurice Clarke, Worship and Worshippers in the Church (Louisville: Cloister Press, 1940).

Confirmation requires a material-centered approach and use of the Prayer Book.[31] Thus we have the problem, as it has already been pointed out, of making the material alive and interesting. It is not "food" to be shoved down the throats of confirmees. It is too important for that; it must be digested.

If the curriculum calls for one year given over to confirmation instruction, there is one course that has been published that does what this thesis is pointing out must be done. It takes the Offices of Instruction, makes them interesting and explains the language by very apt stories and illustrations.[32] If this course is used there would be no need of a sixth grade unit on baptism.

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[31] Randolph C. Miller, A Guide for Church School Teachers (Louisville: Cloister Press, 1943), p. 32.

[32] Irene Woodcock, and Helen Beckett, A First Workbook on the Offices of Instruction (Louisville: Cloister Press, 1944).

Teacher's Guide

This unit is designed to introduce the 6th grader to baptism and what it means. The attempt has been made to put the Prayer Book language in the language that the child can understand.

In the first section on membership we want to show the relation between the common experience that this age group has, namely, belonging to some club or organization. You can decide whether to choose the organization that the majority of the class belongs to, or the organization that they wish to use to compare with the church. Another alternative is to let each child choose the club that he wants to use.

In any discussion that comes out of this unit the teacher should bring out that the church is more than just an organization and that membership in the church is more important and has a more lasting effect on the lives of us all.

The second section of the unit attempts to interpret the language used in the promises made by the sponsors in Baptism. The teacher should try to get the children to express in their own words what these promises mean in the light of these suggested synonyms. It is not enough to work out the matching test.

The last section is harder and calls for a discussion in which the children may not be advanced enough to engage. It will therefore tax the ingenuity and ability of the teacher more to bring out the meaning of the privileges received in Baptism as suggested by the questions. The last paragraph is a summary of questions asked about the privileges. They suggest what the child should know about them after the discussion. The teacher might find the need of a short quiz on the different points about baptism after the unit is completed. Variation and adaptability should be used to fit the particular class and teacher.

Pupil's Guide

IN BAPTISM I WAS MADE A MEMBER OF THE CHURCH

Nearly everyone of us belongs to some club or boys' or girls' organization such as the Cubs, the Girl Scouts, YMCA or YWCA. If you have been baptized you are also a member of the church. In the organization to which you belong there were certain things which you had to do to become a member. You probably have a badge or certificate showing that you are a member. You received certain privileges or rights.

So it was when you joined the church. Since most of you were too young to remember your baptism, you perhaps do not know what your "badge of membership" in the church is, or what your privileges are. Below you will find space for you to write in these privileges and the badge of membership of your club. Also you will find the answers to these facts in regard to the church. Fill in the blanks below and see how much the church is like your club. See if you can see where the church differs from your club. If you are a member of more than one club, choose the one about which you would like to tell the class. Maybe the class will want to decide on the club to use in this lesson.

MEMBERSHIP

IN

MY CLUB	MY CHURCH
1.I was made a member by _____(initiation)	1.I was made a member by baptism
2.I was initiated at_____	2.Baptized at_____
3.I was initiated by_____	3.Baptized by_____
4.By this initiation I was made a member of the _____(Girl Scouts, Cubs, Hi-Y, etc.	4.By this baptism I was made a member of Christ's Family, the_____
5.We have___Sponsors in my club.	5.I have___sponsors, or godparents; ___man or men___, woman or women. (See p. 273 in Prayer Book for help.)
6.When I was initiated I received a badge of membership. (Draw)	6.When I was baptized I received a badge of membership and a name_____ (Draw)
7.To join my club I had to:	7.To become a member of the Church I had to: (My sponsors did it for me) (See p. 276 in Prayer Book.)
1. _____(learn oath)	1. "Renounce the devil and all his____,the vain pomp and glory of the world, with all covetous____of the same, and the____desires of the flesh."
2. _____(learn law)	2. "Believe all the Articles of the Christian Faith as contained in the_____ _____."
3. _____(learn to tie knots)	3. "Keep God's holy will and commandments, and walk in the same all the days of my life."

OUR PROMISES

Sometimes we do not understand the full meaning of the things that we have to do, or the promises we have to make when we join an organization or when we are made a member of the Church. On the other page we filled in the missing words to the promises that our sponsors made for us when we were baptized. Let us make sure we know what they mean so that as Christians we can live up to them. Below is a matching contest. See if you can find words on one side which you think are like a word or words on the other side. The words on the left are taken from the promises. Write the number in the blank that corresponds with the words in front of the blank. (Example: The words that tell us the most about No. 1 "Renounce" are the words in No. 3 "Give up." Write 3 in the blank after the word "renounce".) After you have made your choices talk it over with the others in your class. Perhaps you can think of other words that will describe these promises.

1. Renounce	____1. Acts which are against God
2. Devil and all his works	____2. Follow
3. Vain pomp and glory	____3. Give up
4. Covetous desires	____4. What God wants me to do
5. Sinful desires of the flesh	____5. God's rules for our lives
6. Articles	____6. Misuse of your body
7. Faith	____7. Items
8. Apostles' Creed	____8. Wanting what belongs to others
9. God's holy will	____9. What the followers of Christ believed
10. Commandments	____10. Things which make us conceited
11. Walk	____11. Belief

OUR PRIVILEGES

When we join a club we receive certain privileges or benefits as members of the club. We can wear the uniform of the organization, take part in the meetings and parties, and in many other ways enjoy being members. When we were baptized we received certain privileges as members of the Church. We will want to know what they are and what they mean so that we can enjoy these privileges. There would be no point in joining a club if you did not enjoy the privileges.

The privileges are given below. Some questions are asked about each one. Discuss each one in the class and see if you can discover what they mean to you.

1. Forgiveness of Sins.
   Sins are things which we do against God. Do we want Him to forgive us? How do you think we should act if God has done this for us?

2. Birth into God's Family.
   You are a member of your family. What do you think it means to be born into God's Family? Do you think this makes us Children of God? What other name do we call God?_____

3. Membership in the Church.
   What Church? Can you guess how many members are in the Church? Can you think of some of the things you can do as a member of the Church?

READ THIS AFTER YOU HAVE DISCUSSED THE PRIVILEGES:

God forgives us our sins whenever we ask Him. Though we were not sinful when we were babies, we say that God forgave us our sins; this means that God helps us to keep from disobeying him. We say we are born into the family of God because we are members for life. This is one way the Church differs from our clubs. We are baptized only once and no one can take that away from us. If we keep our promises God will give us the privileges He has promised. Membership in the Church is membership in Christ's Church all over the world. We attend the church in our town or city but we are members of a Church that has many millions of members. We can do many things as members of the Church through our local church in our city.

The Adult

The emphasis in religious education is on the education of the whole parish. Historically the church has had a teaching ministry. The emphasis up until the last century has been mainly concerned with the education of the adult. This has been done chiefly through preaching and Bible classes. With the beginning of the Sunday School there has been the development of better teaching methods and techniques for the instruction of children in things which the children "ought to know and believe to (their) soul's health." Why should not these improved methods and techniques be used to educate the adults in the things they should know, but which they have forgotten? Even if the parish priest should have a congregation well educated in the doctrine and traditions of the church, he will find, if he is evangelical at all, those people do need instruction in the teachings of Christ and His Church. It has been the writer's experience that the parents do not know even the rudiments of Baptism or the requirements necessary for the baptism of their child.

There are several methods that are used in many parishes with success for the education of adults. Some ministers urge their people to attend the adult confirmation classes as a means of reviewing the material which they were supposed to have received when they were con-

firmed. "Supposed" is used advisedly since experience seems to reveal rather meager instruction for confirmation in the past. Another means that is used is Lenten instruction on doctrine and the use of the Prayer Book. If this instruction is given informally and a question period follows, the people will learn more than they would from a sermon or straight lecture. Some ministers have had a question box placed in the vestibule of the church, or some other prominent place, in which the people may place questions which the minister can answer and discuss after the instruction period. These questions may be on the subject under discussion for the evening or they may be general questions.

Other means are used that tend to fit the local situation such as: adult classes at the Sunday School hour, classes in the Women's Auxiliary, or through the Guilds. If the parish is organized on the system of group organizations (i.e. the parish divided into natural districts and organized with officers, etc; see National Council Bulletin No. 52 on Parish Organization), these groups might be used as study groups. Men's clubs, business women's clubs, young adults' clubs, and other adult groups that the parish may have should not be overlooked as a means of educating the adults.

On the matter of educating adults about Baptism, there is yet another way that commends itself for the in-

struction on baptism because it can be used when it is needed. It is not new; in fact, it is probably as old as the New Testament itself. The tract or pamphlet as a means of instruction has value for several reasons. One reason is that it can be distributed to a large number of people. The main reason that it is suggested here is that it can be sent or given to those persons who would be interested in the Service of Holy Baptism and its meaning. If they are interested they will read it. If the parish has a Cradle Roll the tract on baptism could be sent to the mothers whose babies are not yet baptized. When a baby is added to one of the families of the congregation, that baby should be added to the Family of God. Such a tract would point out the importance of baptism and why it is important. A tract on baptism could be used to give to parents who inquire about baptism or who plan to have their child baptized. A record of the families who have received the tract should be kept to help prevent insulting the intelligence of the family by sending them two or three of the same tracts in the course of several years.

Another value the tract on baptism has is that it can be sent to the godparents of the child to be baptized. This tract will acquaint the godparents with what it means to be a godparent and the nature of their obligations. This is a neglected field in the education of the Church.

Few godparents carry out their responsibilities even if they do understand the significance of their function.

These suggestions on the value of a tract on baptism present the questions: What would such a tract contain? What is the meaning of baptism for the child, the parents, and the godparents? To answer these questions a tract is submitted; not that it is in any sense a new idea or original in essence. There are other tracts, but this tract will bring out the thesis that has been presented thus far, namely, that instruction in the Prayer Book Offices should be understandable and should meet the needs of the different groups concerned. The many values in the Prayer Book Offices are lost if this is not done.

A Child is Born Into the Family

One of the happy occasions for a family and their friends is the announcement of the birth of a child into that family. Children are a source of joy and pride for the family. The birth of a baby is the cause of rejoicing for the parents and their friends and relatives, especially the grandparents. Many weeks before the baby is born preparations are being made for the arrival of the new one. Baby clothes, bottles, a bassinet, a carriage, and many other items are gathered together for "that day." From the day that the baby is born until he reaches adulthood we

plan and care for him to see that he receives the best in training and education. The beginning of his life in the family is the beginning of his training. His life is begun in the human family at birth. Why should not his life in God's Family begin at this early age too?

This is just the reason for infant baptism. When a baby is baptized he is made a member of Christ's Church, which is the Family of God. He is made a Child of God. By baptism the child begins, publicly, his life as a Christian in the Christian community, the Church. Here he receives care and nurture in the Christian life. Like as the child is exposed to the environment of the home and school, so he begins his experience in the Christian Church. The love of parents affects the personality of the child. God loves little children, and in their innocence He bestows through baptism His Grace as a means to help them in learning to live the life of a Child of God.

Baptism is no magical act. Like all the sacraments or Gifts of the Holy Ghost, it depends on faith and devotion. Here faith and devotion are expressed by the parents, first, in having the child baptized, second, by choosing godparents who by their faith and promises agree to help the child develop his life as a Christian which is begun in his baptism. Thus it is evident that the godparents should be Christians.

You may be thinking, "But I know children who have not been baptized and they live Christian lives." Yes, many people may lead "Christian lives"; they may fulfill the teachings that Jesus has given us. They may even succeed in doing it better than some baptized Christians. Nonetheless, they are not truly Christians unless they have received the sign and name in baptism of water and the Spirit, whereby they are made members of the Christian Church. Baptism was taught by Our Lord. He was baptized by John the Baptist as an example for us. He said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (See the second Gospel in the Baptismal Office, p. 275 in the Prayer Book.) The Church from its beginning baptized converts as a sign of their entry into the Family of God. It would seem therefore that we should want to have our children baptized at an early age so that they may begin their life in the Family of God.

I Want to Have My Baby Baptized

"I want to have my baby baptized." If this statement expresses your desire, there are a few questions that arise that you will want to have answered. Let us take the practical ones first.

Where?

The baptism is to be held at the church, preferably in the presence of the congregation. It should be at the church because the child is being made a member of the church (the Holy Catholic or Universal Church, Christ's Church, not the local church) and it should be in the presence of the congregation so that they may witness to the baptism and symbolically welcome the child into Christ's flock. If of necessity, the child may be baptized other than in the church.

When?

Baptism should be on Sundays or Holy Days, though again necessity may require that it be held on another day. It should be at the time of a public service, or at least after due notice has been given. It is not a thing to be ashamed of. It is a time to welcome our friends to such a momentous occasion.

Who Baptizes?

The minister baptizes. It should be remembered that in an emergency any baptized person may baptize, using water and the words, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost."

Who Is Present?

The baby, the parents, the godparents, and the minister should be present, and the congregation and friends

when possible. The godparents, or sponsors as they are sometimes called, are three in number, as the Prayer Book specifies. For a boy there shall be two godfathers and one godmother. For a girl there shall be two godmothers and one godfather. It is more consistent with the meaning of the service if they are Christians. Parents may be godparents if they wish to be. The custom has grown up that if a godparent cannot be present a proxy is asked to be present. In every case the godparent should be asked and his or her acceptance should be received before the date of the baptism.

How Much Does It Cost?

There are no fees charged by the Church or her ministers for baptism. Often people like to give a gift of money to God for His work. If you wish to do so you may put your offering on the plate when the offering is taken up (if it is at a regular service). You may give it to the usher to put on the plate for you. You may designate the use to which you want the money put. Many ministers designate the offerings given at baptisms for their discretionary fund, to use for special needs in relation to his ministry to the people. Some ministers designate it for use in missionary work or for work among the young people. Whatever you give, it should be your freewill offering.

What Evidence Do I Have of This Baptism?

You will receive a certificate of the baptism giving all the necessary information. Also this information is recorded in the Parish Register. If occasion arises you may obtain this information from the register by asking the minister in charge of the Parish.

What Is the Meaning of Baptism?

You are probably wondering about the meaning of baptism. Does it mean any more than joining the Church? Is it more than membership in an organization? The answer is "yes" to these questions. Baptism is more than "joining an organization." It is one of the Church's Sacraments. By Sacrament we mean there is an outward and a visible sign which implies the imparting of an inward and spiritual Grace. It is given by God as a pledge to assure us that Grace is received. The outward signs in baptism are the water, the sign of the cross, and the name of the Trinity. The spiritual Grace, the inward act that God promises, is the death to sin, or in other words, the forgiveness of sin, a new birth unto righteousness and the Gift of the Holy Ghost to effect and help perfect this new life that is begun as a Child of God.

The symbol of water signifies the washing away of sin. It is as the cleansing of the spiritual part of man

so that he may begin this life with God with a clean slate. It has been pointed out before that the young child is too young to be held for any acts of his that might be called sins. Man is made in the image of God. He is good. This goodness is not enough to lead him to God. The washing away of sin as we say in the baptism of a baby is God working to prepare that soul for the life in God's Family. It is probably best expressed as a Spiritual Birth. And since it is spiritual we find it hard to understand, yet the reality of it is based on the promise of God. If God is not true, who then can we trust?

There are certain requirements for the attainment of this state of Grace, this means of salvation. The baby meets these requirements through his or her godparents who make the promises for the child.

The first promise might be summed up as the renunciation of sin. In the Prayer Book (p. 276) this promise is asked of the godparents in language that may be confusing. The minister asks:

> "Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?"

The first thing to note is that the "devil and all his works" means all that is evil and sinful, that which is against God's will as best we can know it. The word "vain" is the

next key word. There is rightful pomp, or splendor, in the world. There is a place for true glory, but when it is "vain" and not true, then as Christians we must renounce it. Of course the coveting of vain pomp, or even the coveting of splendor or glory that is not ours is sinful and must be ruled out of our lives. The last word we need to note here is the word, "sinful." Man would not live very long if he renounced the desires of the flesh. He would hunger, thirst, and die. The richness of the ideal of the Christiam Family would be lost, because there would be no family. So it is the sinful desires of the flesh that we thrust away from us. This renunciation of sin made by the godparents for the child is assumed by the child at confirmation. Through his nurture in the Church he learns the meaning of sin and the way of God as expressed by Jesus Christ.

This renunciation of sin is the first promise. The second promise is to believe in the Christian Faith as contained in the Apostles' Creed. This is the faith that the Apostles taught, the faith that we find in the New Testament. The third promise is that they will obediently keep God's holy will and commandments. This is the way of life of the Christian. He believes in the Faith that the Apostles have transmitted to us from Jesus Christ, and holding to that Faith the Christian endeavors by God's help to be obedient to God's will as revealed by His Son.

As it has been said, the child through his nurture learns to live the Christian life which began in baptism. In order to help the child follow God, certain guides are given him to learn, namely, the Creed, the Lord's Prayer, and the Ten Commandments, "and all other things which a Christian ought to know and to believe to his soul's health," as the Prayer Book puts it. In this day we conceive this to mean a faithful attendance at Church School and at the time when the child can appreciate what these promises mean that were made for him, having been properly instructed, he seeks to confirm these promises and take the responsibility of living up to them upon himself. Up to that time it is the godparents and the parents who have the responsibility to see that the child is nurtured in the Christian life. Thus the fulfillment of these promises comes in the last promise that is asked of the godparents: that they will see to it that the child is properly instructed and that he is brought to the Bishop. In this last promise we must be realistic. In spite of our desires and in spite of our faithfulness to the church of our choice, the Protestant Episcopal Church, the child may find that he does not want to take on his full membership in this church. It must be recognized that the responsibility of the godparents does not cease when they find that they cannot bring their godchild to the Bishop for confirmation. It is still their

duty to see that the child assumes his responsibility as a Christian by making a decision to take upon himself these promises that have been made. The seriousness with which the godparents fulfill their promises will determine whether the child's Christian life, begun in baptism, will continue unto eternal life, or whether he will drift through life and perhaps lose his chance of eternal life.

In closing, just this one word to the parents. You desire to have your baby baptized. You want him to begin his life as a child of God. Remember it was said that baptism is a pledge of assurance of Grace given. In baptism the means to salvation is made available, but if the child is not taught to accept the means provided, if the godparents do not fulfill their obligations toward the child, then the probability of salvation, of eternal life, is lessened. Therefore when you select the godparents see that they know what their responsibilities are. When your baby is old enough for Church School, see that he gets the proper training so that he will intelligently and devotedly serve God throughout his life.

II

THE SOLEMNIZATION OF HOLY MATRIMONY

CHAPTER II

THE SOLEMNIZATION OF HOLY MATRIMONY

The key to the study of this Prayer Book Service is found in the word "solemnization." There are many kinds of marriage practiced in this world of ours. People may marry in this country provided they fulfill the requirements of the state. The Church does not say that they are not married. As William Paret says in the introduction to his discussion of marriage in his book, The Pastoral Use of the Prayer Book:

> "Marriage may be entirely lawful and valid without solemnization or any religious ceremony whatever; .....But it is the wish of most persons and it is certainly the wish of the Church that it should be done 'reverently and in the fear of God.'" 32

Thus in the strict meaning of this word, "solemnization," marriage is contracted reverently and in the presence of God. The sacramental nature of marriage is recognized and the blessing of God is asked. It is entered into by the parties in fear or rather in awe of God's judgment on the man and woman who misuse or abuse this holy state which has

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32 William Paret, The Pastoral Use of the Prayer Book (Baltimore: The Church Book Store, 1904), p. 204.

been approved by our Lord. In order to discover the teaching value of this service, we should ascertain, first, the meaning and the nature of Christian Marriage.

Christian Marriage

Marriage is the union of one man and one woman according to the laws of this country. It brings the most perfect union of human souls. It fulfills the desire for children; it fulfills the deepest longings of the personality and spirit.[33] The requirement of Christian marriage is the mutual promise to live faithfully with each other and to conform to the laws of the state and the Church regarding marriage. The privileges that come as a result of the promise are the right to live together as a "new family," to have children, and to bring them up in the household of faith. Pell and Dawley have expressed the full meaning of marriage when they said:

> "Marriage is neither a satisfying physical relationship nor a beautiful spiritual comradeship. It is both, and each side enhances, strengthens and glorifies the other." 34

Thus it requires a man and a woman to make the marriage--not only physically, but also mentally and spiritually.

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33 Pell and Dawley, op. cit., p. 192.

34 Ibid., p. 194.

"Permanent marriages are easy to require, but not so easy to achieve."[35] It is the truth of this statement that makes the study of the meaning of Marriage essential. Christian marriage bears the marks of a sacrament in that it is both physical and spiritual, in that it has an outward manifestation and an inward manifestation. The outward and visible signs are the free and mutual consent to live together for the rest of life and the giving and receiving of a ring and the joining of hands. The inward and spiritual grace is the union and love between the husband and the wife.

Maude Royden in an article in which she attempts to bring a fresh approach to the definition of a Christian Marriage comments that we must create and uphold an ideal of marriage which Christ would recognize as made by God, to which the very idea of separation would be abhorrent.[36] Her thesis is confirmed in the remarks of Pell and Dawley which point out that the Church is aware that legislation alone cannot produce permanent marriages. It is the basic Christian character that makes a marriage successful and joyful.[37] Maude Royden, as she proceeds in her argument,

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35 Pell and Dawley, op. cit., p. 194.

36 Maude Royden, "What is Christian Marriage?" in Twenty-four Views of Marriage, Clarence A. Spaulding, ed. (New York: The Macmillan Co., 1930), pp. 81-102.

37 Pell and Dawley, op. cit., p. 195.

arrives at a definition of marriage which is an intelligent and Christian interpretation of marriage; therefore, it is well to quote her definition.

> "[Christian Marriage] would involve absolute fidelity--to the ideal before marriage, to the person after marriage. It should, being a spiritual union, be permanent, and being physical, be sacramental. It should be an outward and visible sign of the grace of spiritual union. No one should dare to marry unless he truly believes that his love is for life, and is prepared to accept the responsibility for such a love. He should know that body, soul, and spirit all go to a perfect union, and should regard the physical as the sacrament of the spiritual love. Sacramental in that it not only expresses but actually conveys and intensifies love; sacramental also in that it must ultimately cease to be, not because something is lost, but because it is transcended. He should realize that passion, glorious and essential as it is, must inevitably pass at last, and should not confound its passing with the passing of love, but realize that love is something sweeter and deeper still. No one therefore should be allowed to marry in ignorance, and on this the Church should strenuously insist." 38

This definition not only brings out the full nature of the marriage union, but it also emphasizes the need and the importance of proper training for marriage. The emphasis that is put on the spiritual side of marriage by the Christian demands that it be an act of the will on the part of both parties--mutual consent. As in other sacramental acts, the person may go through the form--a person may be legally married--but not be truly joined by God in the bond of true

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38 Maude Royden, op. cit., pp. 95, 96.

understanding and love. There is the need and it would seem the necessity that marriage be solemnized in order that its true nature is stressed and in order that its true meaning is revealed. The Prayer Book Manual says:

> "The primary object of marriage is a lifelong companionship in which an increasing mutuality of affection, of respect, of interests, should attain, and in which each partner finds the other supplementary and complementary. Resulting from this companionship will normally come the rounding out of the trinity of the family in the birth of children. Without them, without the discipline in love, in unselfishness, in foresight and wisdom which they bring to the parents, any full measure of development is difficult." 39

The value of this statement lies in the element of growth that is involved in marriage. There is development in the mutuality of the companionship. Christian Marriage is seen to consist of the ideas of mutual consent, companionship and love, and the continuation and the increasing development of the same. The normal hoped-for result of Christian Marriage is the birth of children, which leads us to inquire into the nature of the Christian Family. The success of the marriage, under normal conditions where parenthood is possible, will depend upon the success of the Christian Family.

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39 Boston Clergy Group, p. 66.

Christian Family

Those qualities which have been pointed out as the basis for a Christian Marriage carry over into the family. The ideals of love and companionship, the give and take, all are expressions of the Christian. To make a Christian Family they must extend to the children. The examples that the parents set in their expressions of love and companionship, their sharing of interest, their spirit of good-will and understanding will be the guides that their children will be led to follow. If the marriage is engaged upon with the intent of homemaking, if the couple have a purpose in their lives that is centered in God, their home will be a happy home and their children will respond to these qualities. Religion can be a means of gaining wisdom greater than lies within man to aid in the undertakings that come to a family. There is a sense of unity in the home that is centered in God, that has a deep and religious spirit that motivates the actions of its members. One of the recent publications of the National Council is a pamphlet on the Christian Family. It is part of the Forward in Service Program. In one section it has this to say:

> "The Christian family life is the most effective of all Christian influences. To live as a Christian family, to talk and play and work and read and eat and listen and worship together as a Christian

> family--this is to enter into some of the richest experiences of Christian living." 40

The family that has Christianity at its base is enriched and filled with a joy and peace that cannot be achieved in any other way. The tenets of the Christian religion are the bonds that unite men the world over. In marriage they can do the same, for the family is a Christian fellowship. To quote the National Council pamphlet again, it points out:

> "The strongest bond of social cohesion in the world is the bond of a common worship. When families join together in the worship of God the individual members have a keener realization of God's presence and the bonds of the family unity are made deeper and stronger and richer. Corporate worship is the loom on which is woven a web of fellowship with God and with one another. 41

These words impress upon the reader not only that there is a need of the expression of a Christian spirit between husband and wife to make their marriage a true union, but also it impresses one with the necessity for the functioning of religious worship among the members of the family. It is hardly within the scope of this thesis to go into the technique of family worship. It is only necessary to make the point of the value of a religious basis for the permanence

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40 The Christian Family, No. 4941 (New York: National Council of the Protestant Episcopal Church in the U.S.A., Publication, 1945, p. 5.

41 Ibid., p. 3.

of marriage. George Fiske verifies this statement when he says:

> "And it is a very significant fact that, while the ratio of divorces to marriages in this country at large has risen to one in seven, the ratio in religious families is probably less than one in fifty."[42]

We can draw from this statement that Christian homes are stable. In another part of his book on the Christian family George Fiske has defined religious education as "the sharing of experience of life's highest values."[43] There is a need for bringing religion back into the home.

The Christian ideal of marriage as a permanent union is losing place among the present generation. The stability of society as we know is dependent upon a stable family unit. If the surveys conducted in recent years are true, and there seems no reason to doubt them, the fact of a Christian home will be the exception to the rule. Clarence A. Spaulding writing in the introduction to the book, Twenty-four Views of Marriage, has this to say:

> "Christianity has failed to reproduce in the present generation the Christian marriage ideal.... The result of this neglect on the part of the Church to inculcate in the present generation the divine principles that sanctify marriage, and educate it in regard to the spiritual qualities necessary for a

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42 George Walter Fiske, The Christian Family (New York: Abingdon Press, 1929), p. 33.

43 Ibid., p. 16.

> successful Christian home is obvious. It has culminated in a sex stampede and a practical acceptance of a pagan standard of life and living on a hitherto unprecedented scale." 44

We can therefore see that there is a desperate need for the instruction of Christians in the principles and spiritual qualities which will make for a Christian home. In the Protestant Episcopal Church this responsibility falls primarily on the shoulders of the minister of the church. Canon 16, section 1 explicitly requires that a minister shall give public and private instruction to those within his Cure, "on the nature of Holy Matrimony, its responsibilities and the mutual love and forbearance which it requires." There is the need for a more thorough and systematic approach to the instruction, not only of the candidates for matrimony, but also of all Christians as part of their Christian nurture.

The form for the Solemnization of Matrimony as found in the Prayer Book is the best source to discover the Christian nature of marriage. It is well, then, to point out the teaching values that are inherent within this office. In the beauty of the language of this office there is expressed concretely and distinctly the religious and social nature of marriage.

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44 Clarence A. Spaulding, op. cit., p. xii.

The Teaching Values

The first words of the service remind us that the solemnization of matrimony is made in the presence of God.[45] It is done with the approval of God. This address to the people emphasizes that marriage is an honorable estate, blessed by Christ and so recognized by St. Paul. It is not to be entered into lightly or unadvisedly. It should be entered into reverently; it is not just a social function. It is to be done discreetly; it is an intelligent act, done with prudence. It is to be entered into advisedly. This word is important, for it means that the couple should not seek to be joined together without due consideration of what they are doing. It implies that they will have advice on the matter. It is soberly entered into, recognizing the graveness of the venture. And lastly this address to the people says that it is to be entered into in the fear of God. In the technical use of this phrase it means in awe of God, in recognition of the place of God in our lives as the Lord of our lives. The solemnization is performed in His sight and we shall be held accountable to Him if we contract our marriage without sincerity and honest intentions.

The answer to the question put to each party of

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[45] Prayer Book, p. 300.

the marriage contract is the consent of the will.[46] It is their will to live together according to God's holy ordinance. The wording of the question brings out what Christian marriage is. Each says that he or she will love, comfort (strengthen), honor, and keep the other in sickness and in health. These are the qualities that develop mutual love and companionship. Marriage is a state of living together where the happiness and the sadness, the good luck and the misfortune are all the concern of each. The honor or respect that is promised demands a character of living that wins respect. It is on these things that the union is made and on which the permanence of the marriage depends. The whole matter of living together will be affected by the attitudes of each toward the other. The man and the woman are asked if they will forsake all others and keep only to the one. This emphasizes the monogamous nature of Christian marriage. It also means that here is a new family begun. The old ties of family are broken. The man does not bring the new wife into his family or vice versa. It is the end of "my" and the beginning of "our."

The custom still remains for the father or a friend to give the bride to be married. It harks back to the days when this was literally true. The father said whom his

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[46] Prayer Book, p. 301.

daughter should marry. Though this custom of giving the daughter to the most prosperous suitor has changed, the symbolism still has value. It symbolizes the breaking of the ties that we were discussing above. It recognizes the basic unit, the home. Children do not grow up to be cast off without regard for their welfare. At least, this is the ideal upheld by this symbolism.

The ministers in the marriage are the man and the woman. The man pledges his loyalty ("I plight thee my troth"), and the woman gives her loyalty ("I give thee my troth"). In this pledge of loyalty we find further characteristics of the Christian marriage. They pledge their loyalty to each other regardless of the circumstances that may come up. In hard times and in good times, in times of economic plenty and in times of economic dearth, to hold each other dear in mutual love until death parts them: these are the qualities of the loyalties pledged. Marriage built on such loyalty has more than an even chance of enduring. It is begun with the attitude that it is to last for life.

The ring that is given in marriage is not a symbol of a slave bond, but it is part of the outward and visible sign of the sacrament of marriage. In the blessing of the ring the holy estate of matrimony is emphasized, for the officiant asks God's peace on the couple. The ring is a token and pledge of their covenant which they have made.

(See Prayer Book, top of page 303) The prayers that follow the giving of the ring reiterate in supplication to God that He will help them keep their vows.

There has been a great deal of controversy over the words "Those whom God hath joined let no man put asunder." (Prayer Book, p. 303.) It is used as a basis in the arguments against any divorce. It would seem that it is more of a warning such as our Lord uttered on other occasions. It is saying that God has done this and if any man tries to break it up he goes against God. The next paragraph follows naturally. "Forasmuch" as the couple have pledged their vows, they are pronounced in the face of the company of witnesses to be man and wife. They then kneel to receive the blessing of the Church.

One of the hidden teaching values that has not been mentioned as yet comes at the very first of the service. It has been left to this time, for it involves material not found in the service itself. The officiant charges the couple to reveal any secret impediments that would make their marriage unlawful. Also in the address to the congregation the priest gives an opportunity for anyone to speak if they know any reason why they should not be married.[47] It is quite evident that in the teaching of marriage one

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[47] Prayer Book, p. 300.

should teach what constitutes an impediment. There are certain state laws which must be fulfilled in order to get a license, such as three-day notice and a blood test. The canons of the Church state causes for annulment. They are grounds for annulment because they are impediments to a lasting marriage. Canon 17 deals with this matter. No one shall marry a divorced person save the innocent party in a divorce for adultery. This is the way the canon reads now, but it is hoped that a better adjustment, which is more just and true to the teaching of our Lord, will be presented in the next General Convention. Section 3 of Canon 17 provides for the annulment of a marriage by the Bishop or the Ecclesiastical Court provided a civil court has previously granted an annulment. The conditions under which an annulment may be granted are as follows:

"1) Consanguinity (whether of the whole or of the half blood) within the following degrees:

a) One may not marry one's ascendant or descendant.

b) One may not marry one's sister.

c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

2) Lack of free or legal consent of either party.

3) Mistake as to the identity of either party.

4) Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

5) Insanity of either party.

6) Failure of either party to have reached the age of puberty.

7) Impotence or sexual perversion of either party undisclosed to the other.

8) The existence of venereal disease in either party.

9) Facts which would make the proposed marriage bigamous." 48

If a person is not aware of these impediments to marriage, how can he tell the minister of them? Knowledge of these impediments would prevent a sad mistake and the need of an annulment later. The value of teaching this information is quite evident.

In teaching the nature and meaning of Christian marriage we not only need pre-marital instruction but the ministers of the Church are required to give it. When a couple inform the minister of their intentions to be married, he should arrange for two or three sessions with the couple when he may present to them the meaning of Christian marriage. It should be more than a discussion of the details of the marriage. This will be discussed more fully later.

There is the need to train the Church's youth in the meaning of holy matrimony, for they may not come to the

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48 Canon 17, section 3, 1-9.

minister to be married just because they do not know the full meaning of marriage. Before they have set their minds on the question of getting married, before they have formed too definite opinions, they should be instructed. It will be part of this thesis to give an illustration of a teaching method for high school students. Though those students who go to college may get such instruction or counseling, they will not be under the cure of their rector then. The rector still has the responsibility to train them. The degree of training that should be given a high school class will vary with the class and the community, depending upon the maturity of the group. For this reason the twelfth grade would be the best grade in which to use this material. With variation it could be used in a young people's group. In teaching marriage to the young people there should be room for free discussion of what Christian marriage is. Also a sane and healthy approach, backed by facts, should be made in regard to sex in marriage. If the leader is not competent to do this, someone who is should be called upon to cover this important question. Sex in marriage is implied in the marriage service to be sure, but the illustration presented here will deal only with the religious aspects of the service. Such a discussion is a field in itself.

The other pre-marital instruction that the minister will want to provide is for his young adults. This might

be best worked out in the form of forums with qualified speakers on different aspects of marriage and the home. After the lecture a general discussion and summary could be given. The couple about to be married has been mentioned already. These conferences that the minister has with the couple should be informal. Any attempt to give a complete series of lectures to be used by a minister in this situation would be inadequate for the purpose. Therefore all that will be attempted will be an outline of what should be covered in the counseling in regard to the meaning of a Christian marriage, based on the Prayer Book office.

One of the emphases stressed by marriage counselors in the church is the need of post-marital care: the follow-up of young couples with personal calls, making yourself (as a minister) available to the couples for counseling. In this regard, a series of meetings of a group of young married couples to discuss the problems and the development of Christian homes would be most helpful. They could be worked out in forum or discussion form much as for the young adult group that has already been discussed. The outline of such a series will be presented here. Before we go into the high school lesson illustration it will be well to look into the characteristics of this age group. What are their abilities, interests, and problems? What are some of their background experiences?

The Church School Senior High Class are students in high school, and they expect you to know it. They have graduated from the lower grades and they are proud of it. They feel that they are growing up; they are independent. They object to and reject authoritarian attitudes and dogmatic statements. They can be led by suggestions and by genuine friendship. Youth at this age is sensitive and as a result is easily hurt.

Young people of this age are undergoing both mental and physical changes. It has been called the period of middle adolescence. Mabel Lee Cooper has given five characteristics of this age group:

> "The Expansion of Selfhood
> A New Recognition of Social Virtues
> Emotional Instability
> Critical Attitude
> Independence of Thought and Action."[49]

These are a very good summary of their characteristics. These young people are becoming aware of themselves and of the opposite sex. They are dating, staying out later, going to dances, and on the whole enjoying life. Their love affairs are serious to them and we should treat them so. It is the period of life when the boy remembers to comb his hair and the girl is worried about the length of her sweater and her bobby socks. The abstract virtues have meaning

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[49] Mabel Lee Cooper, Seven Psychological Portraits (Milwaukee: Morehouse Publishing Co., 1928), p. 146.

for them. They try to live up to their ideals. This has been called the "Age of Problems."[50] They are facing many choices: Whether to continue on in high school? What to choose as a life profession? Where to go to college? Deeper questions, too, on the meaning of life and the type of mate to choose, the problem of "parents" and the misunderstanding adult. For this reason they need confidence in themselves, and they need the right kind of supervision.

Murray's statement about this age group and sex is important to us here. He said:

> "Most of the broken homes and wrecked marriages are directly traceable to ignorance of sex information and knowledge. Such should have been given in childhood and in early adolescence so that there has been established a foundation strong enough to meet the test of this period." [51]

Thus we recognize the importance of proper training in the meaning of marriage. If the Church can help its youth with their problems before they are married and prepare them for a happy and wholesome married life, the number of failures in marriage would be kept down and our young people's lives would be enriched by it.

This age-group is not easy to teach, nor are there any restraints that will keep them coming to the class. It will depend on the presentation of the subject and the friendliness of the teacher. If they are helped with their problems they will come to the class.

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50 Murray, op. cit., p. 121.

51 Ibid., p. 119.

Senior High School - 12th Grade

Getting Married

A girl named Ruth and a boy named John who were engaged came to the Rev. Mr. Smith to plan their marriage that was to take place about six weeks later. The Rev. Mr. Smith put the date down in his date book, inquired whether they had been married before, and settled a few minor details that came up as to the size of the wedding. He then began to talk to them about their marriage. Below you will find a sample of what might have been said at that conference and the conference that followed.

This discussion is necessarily short for we have only one class period for it, but the Rev. Mr. Smith had six sessions with the couple before they were married.

The Rev. Mr. Smith: "I am glad that you have come this soon to arrange for your wedding. The rules of the Church require that a couple to be married must have a conference. Not only that, but I am interested in you and want your marriage to be a happy one."

"Ruth, do you love John?"

Ruth: "Oh, yes, I do!"

The Rev. Mr. Smith: "John, do you love Ruth?"

John: "I'll say I do, Mr. Smith."

The Rev. Mr. Smith: "Well, you both look happy and I would not be surprised if you did love each other. But did you know that love can be measured? I do not mean that we can test heart beats, or that the blood is warmer, or the mind responds more slowly. A group in Chicago tested a number of young couples and found a basis for predicting which marriages would succeed. They asked one simple question: 'What things do you both like to do together?' And the couples that found the most activities to share had a foundation for real love and a happy home."

John: "But I thought love depended on my feelings."

The Rev. Mr. Smith: "Your feelings of love are real, but love is based on the sharing of interests. You are in love with Ruth because there are so many things you like to do together; because she has won your respect; because you value her above all other people."

Ruth: "I see. Unless we share the same things, we may be fooled by our feelings of love. When the romantic glow dies, there will be nothing left."

The Rev. Mr. Smith: "That's right. Some people get married because of good looks, or sex, or dancing--as many people in Hollywood do. But these things do not last long. Good looks can be destroyed by an accident, sex becomes less important, and you might break a leg."

"The important things in life can be shared until you are very old. Marriage is a life-time compact. 'till death us do part.' We can break these basic interests into five groups."

1. "First, there is the financial side of marriage. You would be surprised how many marriages break up because of arguments about money. The simplest answer is a budget, because the budget is the creation of both husband and wife. No one dictates about money; they agree to spend it in such and such a way, and both are bound to this Frankenstein monster they have created. The budget is built and changed by common agreement. Each one has partial control of the money, and both are responsible to their common agreement. Each can be trusted to spend just the right amount, each can write checks, and thus they share their money."

John: "But if I do all the earning, shouldn't I have control of the money?"

Ruth: "I should say not!"

The Rev. Mr. Smith: "Do you know, John, that money experts have figured that a wife alone in a house, doing all the work, is worth $1500 per year? If you paid Ruth what she is worth, how much would you have left? And if she managed children, she would be worth even more. And if she had someone to help her, she would become an administrator and she would be worth still more."

John: "Well, I hadn't looked at it that way. I guess it is 'even-Stephen,' then."

The Rev. Mr. Smith: "This means also that there are no hidden debts, either before or after marriage. Unless there is complete trust, there is no real love. And you must work out your budget in terms of your responsibilities to others--mothers, and fathers, or whoever depends on you for help."

Ruth: "We don't owe our parents anything, do we?"

The Rev. Mr. Smith: "Think of what they have done for you. If your parents need help, certainly you must have some agreement among yourselves."

2. "But this brings us to our second point. You marry each other, but in most cases you marry the whole family. Parents, aunts, uncles, cousins, and other relatives will want to keep you within the family. You cannot forget that you are part of the 'greater family' as it is called, and you must not forget that you are a new family. If your parents disapprove of your marriage, you are cutting off one possible shared interest, and that lessens the chance of a successful marriage. Sometimes this is necessary, and young people disobey their parents' wishes; but when that happens, it is just the exception that proves the rule."

3. "Then there are lots of little things which are often forgotten. During the engagement period, you find many ways of having fun together--dancing, sports, music, books, and just talking. It is important that these activities and new ones be shared together. And even the husband's business can be shared."

John: "But a man's business is his own affair."

The Rev. Mr. Smith: "Yes, the details are, but if a man works 40 or more hours a week, that does not leave much time for shared interests. If, when he comes home, he can tell his wife what has happened during the day, then they have another shared interest--by remote control--and she can tell him what little Johnny did, or what the neighbor said over the back fence, or how hard it was to get a roast of beef. That eliminates a 40 hour per week blind spot."

4. "Ruth, have you had what is called a 'premarital' examination?"

Ruth: "No. I had the blood test, but I did not know about the other."

The Rev. Mr. Smith: "One of the most important parts of marriage is the physical examination. The bride should always see a doctor and have an examination to find out about having children. The doctor will tell you how to space your children, about the facts of sex, and give you some books to read. And both you and John should read the same books and talk about them together."

"The sex side of life is one of the most precious possessions we have. Of all the shared interests, it is the most private and exclusive. It becomes the symbol of love and of all your sharing, your closeness to each other. Of course, the most important thing about sex is the coming of children. If your marriage is based on real love, children become the object of that love--the most important thing of all. But if your marriage is based on emotional attachment, or demands for attention, selfishness of any kind, children will not help that marriage. You will want children, as many as you can afford, spaced to guarantee the health of the mother and the children. After you have seen the doctor, if there are any other questions, please come and see me."

Ruth: "What has all this to do with religion?"

The Rev. Mr. Smith: "That is just what we were coming to. Let me ask you, Who does the marrying?"

John: "The state marries us; we have a license."

Ruth: "The Church marries us."

The Rev. Mr. Smith: "No. Look at the service. You marry each other, with the sanction of the state and the blessing of God. In the service you will say, 'I, John, take thee, Ruth, to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and therefore I plight thee my troth.' That is the heart of the marriage service, and it backs up everything we have said about marriage, doesn't it?"

"By the way, John, you don't think Ruth is perfect, do you?"

John: "Why, yes. But when you put it that way, I don't know. No, of course she is not perfect. No one is."

The Rev. Mr. Smith: "Ruth, do you think he is perfect?"

Ruth: "Of course I don't."

Mr. Smith: "That helps a lot, for if we grant that we are not perfect, no one will spend time trying to reform the other. But you will grow together, creating new interests that you can share together. And that takes time. One man said to his bride: 'I want you to promise to live at least another fifteen years, so we can really become married.' You bring different backgrounds, different patterns of family life, different experiences into a new relationship. From these things plus your new interests you create your own home, which is unique--unlike any other."

"All that I have said is background for the religious basis of the home. One writer has called it the marriage 'triangle.' There is no Christian marriage without this triangle--the presence of a third person, God. When a family truly lives its religion, God is present making love grow. As you fulfill the conditions of love, through multiplying shared interests, your trust and understanding of each other will grow beyond all expectation. That is the gift of God, and it is something you cannot even imagine until you have been married long enough to experience it."

"You will strengthen the Christian basis of your home by sharing your Church life. It helps a lot when you both belong to the same Church. Even if you are both Protestants it helps, because then there can be sharing. It becomes more difficult if one is a Roman Catholic and the other a Protestant or a Jew. But God can work in any situation where his conditions are fulfilled."

"We have discussed some of the basic ideas of marriage. I sincerely hope yours will be a happy and successful one. It is up to you both to make it so. Remember that if any problem comes up that you find hard to solve, come to see me. I won't tell you what to do, but I will be glad to help you see what is best to be done." 52

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52 I want to thank Dr. Randolph C. Miller for his notes on this marriage trialogue. They have been used almost in their entirety except for a few minor changes.

Discussion:

1. The conference did not end there but we have heard enough to get the idea. Now let us examine the service itself (page 300 in the Prayer Book), and look for these same principles expressed in the words of the marriage service.

2. Why are the promises on pages 301 and 302 identical for the groom and the bride?

3. Go back to the opening question of this session, and see how you would plan your marriage now.

4. Why does every Christian want a church marriage?

5. What are the advantages of the church service over the civil marriage?

6. Are there any other questions you would like to ask the Rev. Mr. Smith? You could spend a second session on this topic and ask your rector to answer the questions, either by visiting the class or by having a committee report after a conference with him.

Getting Married - Teacher's Guide for Preparing Lessons

Aim: To give an appreciation of the Church's realistic and Christian approach to marriage, using the Prayer Book Service as a guide.

Method: Brief introduction by the leader, starting at the pupils' point of interest, followed by the reading of the entire trialogue--by a member of the class, or as a trialogue with different members taking the parts.

Discussion to follow the reading. The developing of the answers to the questions will expand the meaning of marriage beyond the ideas given in the trialogue and this should be encouraged.

Reading for the teacher: The Service of Holy Matrimony. In addition, any of several good books on marriage, such as L. F. Wood's Harmony in Marriage (Round Table Press); R. W. Wieman, The Family Lives its Religion (Harper & Bros.); A Prayer Book Manual, pp. 66-80 (Cloister Press).

Introduction: (Presented informally by the teacher)

I wouldn't be surprised if each one of you has gone "steady" with some boy or girl. If not, you probably will before long. Maybe the person you are going steady with now will later be the one you will marry. What would you do if you were to be married in six weeks? Do you know why you would want to be married in the church? Do you know what plans should be made? Do you know what makes a Christian Marriage?

Every couple married in the church has a conference with the minister some time before the wedding. The rules of the Church require this, for the Church wants every marriage to be happy, to be a permanent one, and a contribution to the life of the community.

This morning, you are going to a wedding conference and you can listen to what the clergyman is saying to Ruth and John. Of course our time is limited, but this is the gist of his instructions and information. (The reading follows).

Discussion: The questions have obvious answers and are guides to further discussion.

Pre-marital Outline

Solemnization

Civil Marriage

Christian Marriage an Holy Estate

The Blessing of God

A Sacrament The ring

I Will

Free and Mutual Consent

The Impediments to Marriage

One Man - One Woman, for Life

The Character of Christian Marriage

Love, Comfort (strengthen), honor, for better for worse, for richer for poorer, in sickness and in health, to cherish--according to God's holy ordinance

The Adjustment

Give and take and sharing
Each the complement of the other
Common interests and differing interests
Things economic
Sex life
An expression of love
Children should be desired and planned for
The family unit

The Religion in the Family

Natural and every day

Post-marital Forum or Study Group

Call in a specialist in different fields for different sessions.

The Family - a Social Unit

A sociologist - expert on the family

expert on the community

Child Care - a job for husband and wife

A sociologist - expert on child care, or

A psychologist - expert on psychological adjustments

The Health of the Family - a key to happiness

A doctor or public health nurse

The Home Economics of the Family

Balancing the meals and the budget

Sex Adjustment - the making of a family

A doctor - interested in this field

A sociologist - experienced in the field

A minister - experienced in the field

Keeping the Vows - a religious act

A minister or the rector

Begin by having the group read over together the Marriage Service

Marriage a sacrament

An interpretation of the vows

Till death us do part

Love, a binding force

Post-marital Forum (cont'd)

Religion, an anchor to marriage

Formal religion

Religion as everyday living

> "O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man, and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen."
>
> --Prayer Book, p. 303.

These subjects given may be changed around in order. "Keeping the Vows"--could come first rather than last. There should be questions to the speaker and free discussion after the address. The way this is handled will depend on the size of the group. One subject discussed might suggest another allied subject. If it seems advisable, such a change should be added. "Child Care" might suggest a separate meeting for mothers. "Keeping the Vows" might suggest a fuller course on religion in the home.

III

THE ORDER FOR THE BURIAL OF THE DEAD

CHAPTER III

THE ORDER FOR THE BURIAL OF THE DEAD

The Burial Service can be divided into two parts with regard to its teaching value. Though this division is not logical as to the service itself, nevertheless the division is necessary to bring out clearly the teaching on death and on life after death. The first division that will be presented is the Hope of Immortality. The second is the Present Day Living. This is what we might call the Church Triumphant and the Church Militant. Before these topics are presented a few remarks about the service itself should be made. The Order for the Burial of the Dead is, according to the rubric, to be used for Christians. There is divided opinion whether this rubric should be taken literally; and, if so, who is to say who is a Christian and who is not. The Church is accused of hypocrisy, and certainly to read the service for a person who openly renounced Christ and His Church sould be hollow mockery. There would be few cases that would come to a minister where he would absolutely be sure that the person is completely outside the Kingdom of God. The rubrics grant the privilege of using such parts of the service and other parts of the

of the Prayer Book as would be appropriate in such cases.

It would seem that the service could be used in most cases. At least, there should be no excuse or objection for refusing to conduct a burial service since the rubrics do permit the exception to the rule. If a minister should feel compelled to refuse the Prayer Book Service to a person, he need not be cold or impolite about it. He could point out, as William Paret suggests, that if you were not a member of a lodge you would hardly expect the lodge to conduct their burial service for you.[53] Most people could see the reasonableness of such a position.

The frequency of the burial of Christians from the chapels in mortuaries bears out the need for adequate instruction on the Church's teaching in regard to the burial of Christians. The church is the place for the burial service. There are no fees charged by our Church for the burial service. Our people should know this, even though they seem not to know it. Any money they give is an offering. It is most appropriate that money given should be used for some particular use. The giving of memorials that are useful should be encouraged. These facts should be put before the people from time to time through the Parish bulle-

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[53] Paret, op. cit., p. 235.

tin or paper. Some churches have had a printed pamphlet that tells about the customs and use of that parish in regard to the occasional offices of the Church. Certainly there is the need for teaching the people about these matters.

There are two things that should not be lost sight of in regard to the burial service. One is the fact that has been repeated here already; that is, we teach as we conduct the service. The words that are read cannot help but have an impression upon the listener. It gives him hope for his loved one or friend who has died; it gives him cause to pause and consider life and its meaning. The second thing that is important is that the persons who arrange for the service and most of those who come will be emotionally disturbed to a greater or lesser degree. What the minister has to say to them before the service when he calls will have a profound effect on them. They will listen to what he has to say more intently on such an occasion than at any other time. That is, provided he has something to say. Likewise at the service the words will have a deeper meaning upon those present than at any other time.

Let us hope that we shall not depend upon their wrought-up emotions entirely to teach them about the meaning of death for the Christian. It may be that one of them who has not been taught the meaning of death is the one for whom the service is read. This means that he has gone

through that experience without the proper preparation. Furthermore, the service can be so rich an experience if one has the proper understanding of the Christian meaning of death before he goes to the service. We need, then, to see what we can teach the people about the Christian interpretation of death as it is found in the Prayer Book.

The Hope of Immortality

The very use of the word "immortality" would seem to be a misnomer to some. As Pell and Dawley have said, eternal life is not immortality. Immortality implies the idea that there is a spark of life in each living soul that cannot be extinguished. The Christian has the hope of a living companionship with God.[54] This is quite true. The use of the word "immortality" here has reference to life, after the death of our earthly bodies. This is the question that is asked by men in all ages. "If a man die shall he live again?"[55]

The Prayer Book Service cannot give a man eternal life. It is a little late for that, but we pray that the dead in Christ may grow in the life of Service in the Kingdom of God. It is stated in A Prayer Book Manual:

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[54] Pell and Dawley, op. cit., p. 213.

[55] Job 14:14.

> "The fundamental purpose of our burial service is to lead those who mourn into the presence of God so that they will be upheld by the consolation and strengthening power of the Holy Spirit and be filled with new confidence and hope in the life Eternal." 56

Through its "awesome simplicity, its noble beauty and its spirit of triumphant conviction," we give those present hope for the eternal life and determination to continue in the Christian Way.[57] Mankind has been confronted with the fear of death, partly because it cuts off this life and partly because he is uncertain about what is ahead of him. A life built on such insecurity is filled with anxiety and forebodings. The Christian teachings as found in the Burial Service give man confidence and hope, for he is taught to trust in God who is a loving Father. It is interesting to note that out of eight prayers in the Burial Service only two are for the departed. The other six are for the living. The dead are in the hands of God. Our concern is for those who are continuing their pilgrimage here on earth.

The sentences at the beginning of the service at the church and also at the beginning of the service at the grave have teaching value for hope in eternal life. The first sentence (Prayer Book, p. 324) is the foundation on which we build our hope: "I am the resurrection and the life, saith the Lord: he that believeth in me, though he

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56 Boston Clergy Group, op. cit., p. 89.

57 Ibid., p. 88.

were dead, yet shall he live." We have hope if we believe in Him. The quotation from the Book of Job rings out in confidence that there is life after the destruction of this body. The sentences to be read at the grave (Prayer Book, p. 332), though not scriptural (first four), carry with them the conviction that our trust is in God and our Saviour. They remind us that pain and uncertainty at the last hour of life weaken our faith in God. We must teach the need for increasing our faith with prayer and if possible with the receiving of the Holy Communion. We must remain faithful to the last.

In the Psalms we have the poetic expressions of the meaning of trust. In the twenty-seventh psalm there is expressed the idea that trust in the Lord has conquered fear. The psalmist's great desire is to love forever in the temple. God is the one who will keep him. In psalm ninety, God is our everlasting refuge. We see God as the great creator. Man is dependent upon God. God lives in the eternal present, but man's span is brief. We must seek God to teach us to know Him. Psalm forty-six has been called the "sublime song of faith." God is pictured as our shelter and our strength. God is victorious. In psalm one hundred and twenty-one God is the protector of the people. The psalmist sees in creation, in the mountains, the strength of God. Trust in God for He preserves our coming into the world and

will see to the crossing of the threshold into our Father's house eternal. These psalms do not teach us very much about what the eternal life is like but they give us confidence to hope for the eternal life if we are faithful and trust in God. When we teach about eternal life, this service, through the selection of the psalms, brings to those who face death as mourners the quiet strong confidence that God can be trusted to see us across the threshold.

The next source of teaching value comes from the lessons that are given in the Burial Service. The lesson from I Corinthians 15:20-58 is a long selection but it has great teaching value. The illustration that St. Paul uses of the ear of corn having to die in order to grow is a convincing argument that life must come out of death. Today we go down to the store and buy a package of seeds. We forget that they once came from a living pod which died and dried up. This was necessary before we could plant them. This one illustration could be worked up to show that those seeds that are nurtured produce the best plants. This illustrates the need for us to nurture our lives while we are on earth. Also, the full life of the seed is seen in the plant that it produces after it has died. We can see that we live not for this life only but for the fuller life that comes after death. Perhaps the follow-up of this lesson (in teaching value) is the selection from St. John

14:1-6 for it points out the Way. Jesus is the Way, the Truth, and the Life. Jesus has gone to prepare a place for us in our Father's house. There we shall be with Jesus. There is the warning that no man comes to the Father except through Jesus.

The selection taken from Romans strikes a note of confidence that needs to be taught. We are not in bondage to fear because we are children of God. The glories of the eternal life are worth waiting for. They cannot be compared with the sufferings of this world. God did not spare His own Son; rather He gave Him that we might receive this salvation. St. Paul asks the question, Can the sufferings of this world separate us from this love of Christ? He answers with glowing conviction that nothing can separate us. We are more than conquerors through Christ. The lesson teaches itself. If the hearers could catch a bit of the spirit of St. Paul as he expresses his confidence in eternal life, they would be strengthened to face death. This is a powerful message of the Gospel.

In the sentences on page 333 in the Prayer Book we find repeated the refrain of hope in God for our eternal life. God will show us the path. At his right hand is pleasure evermore. The second sentence seems to imply the resurrection of the body in saying that He will quicken our mortal bodies. The prayer of committal is the one place

where the resurrection of the body is definitely expressed. (Prayer Book, p. 333). St. Paul in the selection from I Corinthians speaks of the corruptible body putting on incorruption. The body will be changed in the twinkling of an eye. We do not know what it will be like. We might speculate about it but that is not of value for belief. These are the teaching values called from the Service in regard to our hope of immortality, or eternal life. These may be briefly summarized as follows:

We have a pledge of assurance of eternal life if we trust in God. Our pledge comes through the promise of God in Jesus Christ. God is our refuge and our strength. Jesus Christ is the Way for us to follow. He has gone to prepare a place for those who are faithful. We must continue in the faith regardless of the temptations and trials. Pell and Dawley have put it well when they say:

> "For the Christian, death is not the finish of life, but only an event in the stream of life which leads not to death, but far beyond, to God Himself." [58]

Death is the "gateway to God," the threshold to eternal life. We cannot minimize the sorrow that is real when a loved one dies. It is true that there is sorrow in the parting. If we can see death not as destruction but as the continuation of this life on a spiritual plane, then the

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[58] Pell and Dawley, op. cit., pp. 212, 213.

tragedy of the death is alleviated. There is consolation in the fact that the loved one is closer to God and has entered into Paradise. The judgment of God is not stressed in the Burial Service. It is intimated in the prayers for deliverance into the life eternal.

> "God's judgment is not to be feared but to be welcomed by those who long for forgiveness, and see a deeper comradeship with their Saviour." [59]

For in seeking forgiveness we are set in a new companionship with God that leads to eternal life. Hell in the sense of a place of punishment is the "final denial of our true nature as God's children."[60] Heaven is our home, for we who trust in God and our Lord Jesus Christ are children of God. The "I" of the human life is continuous. In life after death we receive a spiritual body designed for spiritual living. As we know each other by our personalities in this life, we have reason to believe that we shall know each other by our spiritual personalities, if they may be called that. At least we shall know each other by our spiritual bodies. Our Lord was known to his friends after his resurrection in this way. Pell and Dawley use the phrase that we are "on probation" in paradise, for few are ready and fit to come directly into the presence of God.[61] Probation hardly

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[59] Pell and Dawley, op. cit., p. 215.

[60] Ibid., p. 218.

[61] Ibid., p. 216.

seems to be the word to use here. We are rather still "students" in the art of spiritual living. We must "go from strength to strength in perfect service." Joy and peace and happiness replace sorrow, poverty, and travail. This is the life eternal.

Present Day Living

It has been pointed out already that the Burial Service has more teaching value for the present-day living than it has for the life after death. The person who attends a burial service is brought face to face with death, objectively. He is made to realize by the words of the Service that life is a transitory affair. Here is death, but he is still alive in the earthly life. He has a chance to make it better, to increase his faith and to put his whole trust in God, wherein lies his salvation.

Starting with the sentences again on page 324 of the Prayer Book, the third sentence reminds us that we cannot carry our cherished possessions with us into the future life even though man in the past has buried them with the body of a friend. The first and second sentences read at the grave (p. 332) tell us that man has but a short time to live; it is as a flower that is soon cut down; even that life is sinful in the sight of God. Psalm thirty-nine strikes a somewhat pessimistic note when it speaks of life

as transitory and futile. We are as a guest in the household of God. The psalmist prays that he may receive a bit of brightness. Psalm one hundred and thirty strikes a penitent note, for our hope is in the divine forgiveness. One reason for worshipping God is His willingness to forgive. If He did not forgive us of our sins we would have little hope of ever reaching eternal life.

In the selection from I Corinthians the brethren are urged to be steadfast in the works of the Lord for they will know that they have not labored in vain. In the lesson taken from Romans we are told that our sonship with Christ is through our love of God. We are conquerors of the problems of life, pestilence, peril, famine, persecution, et cetera, through Christ. Nothing can separate us from the love of God. All these things are what we do in the earthly life. We are bound to begin our fellowship here and now.

> "As the portion of life through which we are now passing cannot be separated from the part lying on the other side of death, what we do and think and say here has consequences there." 62

Everything in life will be subject to the judgment of God. If we should lose the eternal life we shall have passed judgment on ourselves by the life lived here.

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62 Pell and Dawley, op. cit., p. 214.

Again in the prayers on page 334 of the Prayer Book we are brought back to the present by offering thanks to God for the example of those who have labored faithfully and have entered into eternal life. We pray that we may not sorrow over the departed but that God will raise us from the "death of sin" into righteousness of life that we may inherit the resurrection. Poor "seed" sown in the present will produce poor "grain" in the future life. If we live selfish, vicious, unlovely lives now, how can we expect to be different when we start the next phase of life? If our steps lead us away from God, what will turn us toward Him later? This is the teaching that the Burial Service gives. God abhors sin and evil. He is loving and merciful, but He cannot, in justice, forgive those who do not want to be forgiven. We must seek forgiveness if we expect to receive our inheritance of eternal life. Since this life is transitory we need to be prepared to pass this barrier at any time. Crossing the barrier, or gateway, is easy and sometimes comes quickly, but for assurance of a life with God there must be faithfulness and an attitude of seeking forgiveness in this present life. The Burial Service is a challenge to be faithful and true to Jesus Christ in doing the works of the Lord in this life so that we may become sons of God and joint heirs with Christ.

The Burial of a Child

No discussion of the Burial Service would be complete without mention of the service for the burial of a child. The main difference in this service from that for an adult is in the change of the psalms and lessons and prayers to ones that are simpler and more appropriate for children. The part that interests us is found in the sentences and the prayers and the teaching value that is brought out in the prayers on page 340 of the Prayer Book. The lessons assure us of the love of God for children. We pray that we may be assured that the child who has died is in the safe keeping of God. The prayer at the bottom of the page tells us that God grants to children an "abundant entrance" into His kingdom. We ask God to give us grace to conform our lives to their "innocency and perfect faith" that we too might be brought into the presence of God. Nowhere do we find the suggestion that children are denied entrance into the kingdom of heaven. We believe that the very love of God and their innocency of life is a safe guarantee of their eternal life. The only danger here is that we forget when we cease to be children. After we are old enough to know right and wrong as related to God, after we have reached the "age of discretion," we still try to get our "ticket" to heaven at children's prices. When we are old enough to know that we ought to be baptized, that we ought to go to church, that

we ought to obey God, then we come under the judgment of God. We have here a double teaching value: One, that God receives little children into His kingdom because He loves them and they are innocent. The other, that there comes a time when we cease to be children and we are then held accountable for what we do.

Application of Teaching Content

There are two groups to which our attention is directed when we come to teach the Burial Service. The group which is normally taught is that of the adults. The group which does not receive instruction on the Burial Service, as a rule, is the high school age group. It is the belief of the writer that this last named group should receive instruction of a definite sort, not just what he or she may pick up from the Christian teaching. What might be done in teaching the meaning of death as found in the Burial Service in the Prayer Book for these two groups will be presented here.

The High School Age-Group

This is the age-group in the Church where the most can be done with theological questions. The wisdom of attempting to teach formally the meaning of death to children younger than this group would not seem to be sound. There

may be some who would disagree, as there will probably be some who will disagree in regard to teaching it to the high school group. It comes to the lot of children as well as adults to experience the death of a loved one or of a friend. It is hoped that they are prepared in some way to receive that shock. This can be done to some degree with the younger children. It is the position of this thesis that it can be taught to the high school group, preferably the 12th grade. The high school group has had more opportunities to experience the death of some one close to them, namely, in that they have lived longer and they have a greater opportunity to make more friends. In the days of war, death is brought into the experiences of children more often, not only through death of one of the members of their families, but also in the death of a close friend. The friend might have been a classmate six months or a year ago. The question is, Can we make the children better prepared to meet death? They should be introduced to the Christian approach to death in a formal way.

The illustration of the teaching of the Burial Service for the high school group will be for the 12th grade of school. The characteristics of this group have been discussed already in regard to the marriage instruction.[63]

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[63] Vide supra, pp. 60-61.

There is no need to repeat them here. In the discussion of the teaching value of the Burial Service, words and phrases have been used which will need interpretation in a lesson for the high school group. The illustration presented in this thesis will attempt to do this. At the same time it will start with the experiences and the knowledge that the high school pupil has. It will attempt to make death not an abyss, but a bridge; not an end, but a beginning of a new life. It will attempt to remove any eerie or superstitious feeling that might be built around death, replacing it with a feeling of confidence and trust that ends in eternal life.

The method used will be that of the guided discussion method. There will be a pupil's guide to start the thinking and to help with the more difficult problems. The teacher's guide will give the aim and approach to the lessons with suggestions to stimulate the discussion and lead the children to the objectives of the lessons.

Gateway to God: Teacher's Guide for Preparing Lessons

These lessons are designed to acquaint the class with the Prayer Book Service for the Burial of the Dead and to give them some insight into the Christian meaning of death.

The method used is that of guided discussion. You are to expect the class to look in the Prayer Book for the answers, but they may need help. Have some paper and pencils on hand for them to take notes. If a blackboard is available it might be used to write up their suggestions of the meaning of the different sections. The discussion questions are quite obvious to one who has read through the selections. This the teacher should do. The description of the different forms of burial is mainly to stimulate interest in looking at the Christian way of doing it. Also they should realize the fact of the universal belief of man in some kind of life after death. It would be best if the teacher would look up more information about ancient burials in an encyclopaedia Also, Hume's Living Religions, Atkins's Procession of the Gods, or Archer's Faiths Men Live by will be found useful. Care should be taken that they move on from the ancient burials to the Christian burial without using up all the period in the discussion of the introductory material.

The central thought of the first sentence is that through Jesus comes the Resurrection and Life. Our hope is through belief. The second sentence should bring out the confidence of Job that he will see God. The third sentence reminds us that all our possessions have little value after death.

Psalm 39 - Points out the transitory nature of life and the futility of life - we are as a guest in the household of God. This futility might be hard for young people to understand when they enjoy life. It is futile if we do not have our hope of eternal life centered in God.

Psalm 27 - Trust in Jehovah (the Lord) has conquered fears. Great desire to live forever in the temple. Note that it is in poetic language.

Psalm 90 - God is pictured as a place of refuge, of protection. Man is dependent upon God. This should bring out a good bit of discussion.

Gateway to God: Teacher's Guide (cont'd)

Psalm 46 - Sublime song of faith - God is our strength and our shelter. God is victorious.

Psalm 121 - The Psalmist sees in creation the strength of God. Our hope is in the Lord. God preserves our coming into the world and the crossing the threshold into our Father's house eternal. The word threshold is the key idea that should be developed in the lesson. Death is the threshold--the gateway to God.

Psalm 130 - Our hope is in the divine forgiveness. One reason for worshipping God is because of His forgiveness. We should ask for His forgiveness.

I Corinthians 15:20 - This is a long and a difficult lesson. What we want to remember out of this is that of the example of the seed dying. The next lesson is built on this idea. We must die in order to live the fuller life. Also we should note that in the resurrection we shall receive spiritual bodies--that is all we know of what they will be like--spiritual bodies for spiritual living.

Romans 8:14 - The main point here is the love of God that gives us strength in this life. Nothing can separate us from the love of God, if we continue to trust Him. The pupils should give examples themselves.

John 14:1 - We have here the promise of Christ of a place in our Father's house. He is the Way to this life. This should bring forth some discussion on How Jesus is the Way.

The point of the prayers can be gathered by a previous reading before the class when you prepare the lesson.

The summary at the end of the pupil's Guide points out what death is, what eternal life means, and what we should do about it. It leads into the next lesson.

After these lessons are over the class might like to attend a burial service in the church. Preferably it should be of someone they do not know well so that the emotional side would not affect the appreciation of the service at this time.

Gateway to God: Pupil's Guide to Lessons

Ancient Burial Customs

Perhaps you have studied in school or read of the ways that people in different lands have had of burying their dead. The Indian in America was buried with his weapons of war, pots and bowls, and other possessions that were dear to him, including food and ration books. All these things were put in the grave so that he would be well equipped for the life that came after death.

In India among the many religions there, it is the custom of the Hindus to bring their dead to the river Ganges, which is a sacred river. At one of the many sacred towns along the river they bring the dead many miles in order that they may burn the body on the stones called Ghats. They buy the wood and build the pyre of wood, as it is called, and place the body on the pyre. The ashes are then put into the life-giving river Ganges. It is all part of their religious rite of burial. The soul of the man is then freed.

You no doubt have seen pictures of the pyramids and sphinx in Egypt. These are the ancient graves of the kings. The graves of the Egyptians were usually hidden away in the rocks. Some were dug into solid rock. After the body had been preserved so that it would not decay, and after the furniture and other possessions were placed in the tomb, it was sealed up to help preserve the things that were there and to keep robbers from going and stealing the riches. Especially in the tombs of the kings rich treasures were stored, all for the future life. Even slaves have been known to have been sealed up alive in the tomb so that they could serve their king in the future life, as they believed.

These are only three of the many different ways that man has used in burying his dead. Back of all of them is the idea that man does not die at death but that he lives on. Man has believed through the ages that there is a future life. Let us turn to the Burial Service in the Prayer Book to see what the Church teaches about the Christian burial and the meaning of death.

Gateway to God: Pupil's Guide to Lessons (cont'd)

Prayer Book, page 324.
Read through the sentences at the beginning of the service and see what they teach us. Discuss their meaning. Each one of you can read one of the psalms and one of the lessons silently. See if you can pick out the key words that tell us about what hope man has for eternal life, or life after death. You might want to write them down. Discuss these ideas with the class.

Turn to page 332 in the Prayer Book and read the prayer at the top of the page, also read the three prayers found on page 334 to see what they tell us about this life after death and what it means to us.

Discussion questions:

The words in the first sentence are attributed to Jesus. What is the condition for life after death?

In the second sentence whom do we see even though our body may be destroyed?

Can we carry anything out of the world?

Psalms:

Where is our hope and our strength? In whom do we trust? Psalms 27, 90, 46, 121.

How is this life described on earth? What must we do in this life to get eternal life? Psalms 39, 130.

Lessons:

Does life come out of death? What example is used?
If we do the works of the Lord, is it of value? I Cor. 15:20.

What do we conquer by our love of God? What can separate us from the love of God? Romans 8:14.

Does Jesus give us any hope of eternal life? Does He tell us the way to this life? John 14:1.

Gateway to God: Pupil's Guide to Lessons (cont'd)

Prayers:

What is the life after death like? Page 332, Prayer Book.

We thank God for the good examples of whom? Do you know any persons who have died who might be a good example to you?
We ask God to raise us from what to what? Page 334, Prayer Book.

Except a Seed Die: Teacher's Guide for Preparing Lessons

The emphasis in this lesson is on the present-day living for the life after death. The illustration is used as a tool to see the help that the life of the Church gives to the Christian to assure us of a life after death. All illustrations break down. The teacher should not let this break up the discussion. It can be pushed only so far. The last question attempts to cover this by bringing out the differences; also this gives a more complete picture of eternal life.

The assurances we have are the promises found in the Holy Scriptures. Examples can be found in the Burial Service. Baptism followed by Confirmation are further pledges of assurances of Grace received.

The soil, water, and sunlight can be compared to the life in the Church. Training in the Christian life (Church School) is the cultivation. Holy Communion might be compared to the sunlight, as Grace coming from God. Prayer life, Bible reading, and Christian service are all means of producing a "fuller life" after death.

The purpose of the seed is to grow into a plant and bear fruit. The end of man is in the future life, in being with God. The death of a Christian is the means of obtaining this life with God. As the seed's purpose is fulfilled in death and bearing the plant, so the life after death is not idle nothingingness, but as it is suggested in the prayer on page 332 of the Prayer Book, it is a life in perfect service.

The main point in which the illustration breaks down is in the seed that becomes the plant. It ceases to exist except in the successive seeds that the plant produces. This borders on the idea of reincarnation. The difference to be brought out is that life after death is continuous. It is the same life, only it is spiritual. St. Paul's account in I Corinthians 15:20 helps on that score. (Prayer Book, p. 329)

The teacher should help where help is needed. As in the previous lesson, pencils and paper can be provided for the pupils to make their comparisons. Then when that is done, their ideas could be pooled and written on the blackboard. The point to be reached, either in a formal statement, or by discussion, is that what we do in this life counts in the life after death. The life that the Church provides helps us to be prepared for the life to come.

Except a Seed Die: Pupil's Guide to Lessons

St. Paul in the lesson from I Corinthians (Prayer Book, p. 329) uses the illustration of a seed to describe life after death. The plant bears the seed. When it dies, the seed appears to die and dry up. When the right conditions are fulfilled, rich moist earth, warm sunlight, the seed begins to sprout and takes on new life. We know it is important that we plant good seed if we want good plants. If we want grain, we do not plant seeds from weeds. There are seed companies today who spend all their time perfecting the seeds and assuring the buyer of a good crop if their seeds are bought. Of course, not all the bad seeds are taken out. We may not get a plant for each seed planted due to many reasons. The seed may not be good, the soil may not be deep enough, or it may be on rocky ground. (See Matt. 13:3-8.) Think about this illustration and see how many points can be related to the life of the Christian in the Church. Use the questions below to help you.

Discussion questions:

What are the assurances that the Christian life will continue?

What can be compared to the soil, and water and sunlight that nurtures the seed? What about cultivation?

Does the seed have a "fuller life"? Does it fulfill its purpose when it is a seed in a plant, or when it dies and bears the new plant? How is this like the death of a Christian? What is the life of service?

All illustrations break down at some point. You might discuss the points where this illustration breaks down in comparison to the Christian. Does a seed have eternal life?

The Adult Group

The adult group on the whole comes under the pastoral ministration of their pastor. As in the case of baptism and of marriage, they should receive definite adult instruction before they are forced to experience death. They may avoid baptism and they may refuse to be married, but death comes to them, through others, and personally. A Christian should know how to face eternal life (life after death) as well as how to achieve it. The instruction might be given through the sermon, through adult classes, in counseling, or in tract form. For the best results it should be given in all these ways.

No one way can be suggested over another. The contention here is that it should be done in as many ways as possible so that a thorough job is done in educating the parish on the Christian meaning of death. A suggested outline of the things that should be presented will be given as a guide in teaching this subject whether it be in sermon or in tract form. We should not wait until death strikes the home to begin our teaching of its meaning. The mortuaries and the insurance companies prepare the parishioners for their death or the death of their loved ones in advance by helping them to make financial arrangements for it. The Church should prepare its members also, in a real and in a true way, by teaching them what it is and how to face it.

There are two groups to be considered in the instruction of adults about death. One group is the young and middle-aged adults. The other group is the elderly person. The first group have not reached the end of their life expectancy yet. The main emphasis in teaching them is to be placed upon the meaning of death as it affects those whom they love. This group are "those who mourn." They need to add the Christian interpretation of death to their philosophy of life. They need to face the life experiences that come in the death of a friend or member of their family. They must live on. They should know that the one mourned for lives on in a spiritual life. At least they can be assured of that hope. As the resurrection of Jesus Christ can be called the validity for the Christian Church, so the Christian approach to life after death gives validity to the Christian life on earth. As they have learned that baptism is the beginning of the Christian life, and as they have learned that the Christian family is the unit of Christian life, so they learn that Christian burial is the fulfillment of that life begun and continued through baptism and marriage.

The second group includes those who are facing death in the near future or in the next few years. The emphasis then should be on "How should I face death?". It is more personal. The element of fear or dread enters to

complicate the discussion. Any talk or counseling or tract should build up a quiet confidence that comes from trust in God and faith in our Lord Jesus Christ. They should be made to feel assured of eternal life, because they have striven to perfect their lives and they have sought forgiveness from God. We all should be ready to die, and certainly this group should. There have been stories told about a grand old man or a gracious old lady who went through their last years with a serene peace that was the admiration of all who knew them. This is what should be achieved if we make the Christian teaching of death have meaning. This is of the peace that passeth understanding. It is the filling of the hearts of true Christians with the love of God that draws them close when the days of paradise are not far away.

Adult Outline

The Universal Idea of Immortality

Examples of ideas of immortality and burial customs

Christian idea of eternal life as opposed to immortality

The Hope of Eternal Life

Promises of Jesus

The Resurrection of Jesus

The grace of Baptism and Holy Communion

The examples of godly lives

What We Do Now Matters

Sow good seed; reap good seed

Strive to obtain the prize

St. Paul's life

By God's help - Our trust is in Him

We need His grace

When a Friend Dies

Threshold to the fuller life

Mourn the parting, not the death

Our sorrow, his joy

Though work unfinished here, life of perfect service there

If the group to which the talk or tract is addressed is exclusively an elderly group, the following points might be emphasized along with parts of the other outline:

Our Trust is in the Lord

Our refuge and shelter

His love for his children

Gateway to God

Death the transition to the spiritual

Quiet confidence in a well-run race

The forgiving love of God

The blessings of the Church

The place of devotions

Church services and Holy Communion

Life lived with God continues after death

CONCLUSION

CONCLUSION

Throughout this thesis two main emphases have been stressed. One emphasis is that the Prayer Book Services offer valuable teaching content. The other emphasis is that the teaching content should be graded to the level of the persons being taught. These emphases have been explained in detail and illustrated by sample lesson units. The thesis is not a brief for more use of the Prayer Book or for greater familiarity with the Prayer Book, even though these points would be achieved in the illustrations that have been given. Underlying the stress on the teaching content in the Prayer Book is the idea that the Services of Baptism, Matrimony, and Burial of the Dead, with other services not discussed here, cover the natural life span of a Christian. The Church meets the needs of the Christian all through his life. From the time he is born, through the starting of his own family, till he reaches the life beyond the grave, he receives the ministrations of the Church. Not only does he receive the ministrations of the Church, but more fundamentally he is the recipient of the Grace of God to help him in living the Christian life, through the Body of Christ, the Church. God works through the Church to bring His

sheep into the fold. The Prayer Book services emphasize the continual guiding and blessing of God in all we do. We are strengthened and upheld by the work of the Holy Ghost. Our salvation continues and is maintained after we have accepted Christ as our Saviour. The Prayer Book services point up for us our continual dependence on God in all of life. We are made aware of our part in the covenant to be faithful and believe. Our part is a life of service and devotion; the promise is eternal life with God. Life gains meaning, for heaven is our home. We strive to attain that home by the grace of God.

The Prayer Book emphasizes the Christian teachings backed up by Scripture. The services are beautiful liturgical masterpieces coming out of the experiences of the Church through the ages. Parts of the services stem back to the first centuries. They are rich in history as well as in teaching value. In the study of theology we are confronted with the problem of what the Church teaches. We can feel assured that if we teach from the Prayer Book we shall have valid instruction. The life of the Church centers around the use of the Prayer Book. It is worth-while to know what the Prayer Book teaches us about the Christian life.

It is quite obvious that a service of worship is not the place to teach what the Prayer Book means. When

people are worshipping, it is hardly the time to begin to teach them how to do it. When people are being married, certainly it is rather late for them to learn what marriage is by hearing the service read. Though the people who hear the Burial Service might be led to to an amendment of life and salvation, the person for whom the service is read will have faced death already without knowing the full meaning of death from the Christian point of view. Unless he had received instruction he would have had to face the dark valley of death feeling quite alone.

It is not enough to hand the people, young and old, the Prayer Book and expect them to learn very much from it. Thus the emphasis of this thesis has been on the interpretation of the teaching values at the levels that can be grasped by both children and adults. By these means, the Christian teachings are taught and the life of the Christian is enriched.

This is only the beginning of the work to be done in this field. The thesis is not to be thought of as a completed task. It is rather a plea that has been made before by others for more intelligible teaching material that teaches sound Christian doctrine. The material that is based on the Prayer Book will not teach a weak, watered-down Christianity, but a virile, vital New Testament religion.

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